

History
of the
Limerick Medical Mission

J. J. LONG, M.D.



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Limerick Medical Mission

BY
J. J. LONG, M.D.



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P R E F A C E

IT is with great reluctance that I take up my pen to attempt to write a short history of the Medical Mission in Limerick, and only at the urgent request of friends have I consented to do so. Writing a history is not congenial work to me, and I fear for the result ; but in the hope that a simple record of facts, and a testimony of what the Lord has been pleased to do through His servants, may be entirely for His glory, I am tempted to write.

J. J. LONG.



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HISTORY

OF THE

LIMERICK MEDICAL MISSION.

CHAPTER I.

HOW GOD LED ME TO LIMERICK.

THE Dublin Medical Mission, at No. 6, Chancery Place, proved to be my training ground for similar work in Limerick. I commenced work there amongst the sick poor in 1891. The success of this Mission attracted many friends to see how it was carried on. Early in the year 1897 the late General Haig, Chairman of the Irish Church Missions Committee, visited the Mission, and appeared keenly interested in all he saw, particularly with the opportunities it afforded for reaching so many Roman Catholics with the Gospel of the Lord Jesus Christ. At this time the work had grown, and it was not unusual to have as many as one hundred attendances on a single morning. The large dispensary for men on Tuesday evenings was of great interest to him.

Shortly after this visit from General Haig I was asked if I would go down to Limerick and report for the I.C.M. Committee as to the advisability of opening a Medical Mission in that centre of Romanism. This I gladly promised to do, and was quickly convinced of the need for such a Mission amongst the sick and ignorant poor of that city. Having visited the hospitals and Union dispensary, and having gathered all necessary information, I sent in my report, and at the same

time strongly urged the Committee to go forward with this work. They also felt the need of Limerick, and decided, if a suitable medical man could be found, to commence work there. The proposed Mission was a constant subject of prayer at this time in Dublin, and it became a burden on my heart when I commenced to consider whether, personally, I had any further responsibility concerning it. This was not relieved until I wrote to the Society for Irish Church Missions, and expressed my willingness to undertake the work. A few weeks later I received a letter from their Secretary, the Rev. N. F. Duncan, definitely offering this work to me, which I gladly accepted. Some of the reasons which seemed to point out this definite duty to me were :—

(1) I was at that time the only Home Medical Missionary in Ireland who could take up this work ;

(2) Being a native of the south of Ireland, I had a knowledge of the character and religion of the people ;

(3) Being a member of the Church of Ireland I was in full sympathy with the I.C.M.;

(4) My six years' work in the Dublin Medical Mission, and the information I already possessed about Limerick, would be of service to me ;

(5) I had no fear of any disturbances when I was conscious of being in the line of duty and supported by God's presence ;

(6) A sense of the *real need* in Limerick ; and

(7) I would have the same salary for personal needs as I already had.

For these reasons I resigned my connection with the Dublin Medical Mission, and made preparations for going to Limerick.

CHAPTER II.

LIMERICK AND ITS PEOPLE.

IN November, 1897, I arrived in Limerick for the purpose of opening the Medical Mission. As a schoolboy I had visited the city, and I very soon met several former school-fellows and renewed my acquaintance with them. One, for whom I have the deepest regard and admiration, in a most brotherly manner, when he learned what I had come there for, took my arm and explained the sort of place Limerick was, and warned me that if I attempted to read the Bible, or to speak on religious subjects, to Roman Catholics, I need not be surprised if I found myself floating down the Shannon. I thanked him for his interest in me and for his solicitude for my safety, and assured him I was prepared to swim if necessary. He said he admired my pluck, but considered it a mad venture on my part.

At this time I knew of no one in Limerick who had any sympathy with the projected Mission except Canon Gregg, of Trinity Church, and his family, from whom I had a warm welcome. Canon Gregg was in full sympathy, and was always ready to encourage and advise, and in every way possible he supported the Mission. We also had true and earnest sympathisers in the Rev. Canon Robertson, Rector of St. Munchin's, and some members of his congregation.

Limerick is beautifully situated on the river Shannon, about fifty miles from the Atlantic, and

large vessels, chiefly carrying corn, coal, or timber, come into the docks on full tide.

The ancient portion of the city is in a terrible state of decay, and here much poverty exists. The more modern part is well laid out, and contains fine wide streets, good shops, and public buildings. There are two Cathedrals: St. Mary's, an historic pile in connection with the Church of Ireland; and St. John's, a new Cathedral, in connection with the Church of Rome. The city is divided into four parishes, each possessing an Irish church and a Roman chapel. The Jesuit, Augustinian, Franciscan, Dominican. and Redemptorist Orders of monks have large communities in the city, and there are also many convents and industrial schools under the control of the Roman Catholic Church.

The population in 1901 was 38,151, of whom not more than 3,000 belong to the Protestant Churches. It has been decreasing steadily for many years, though there are evidences that the people are better educated, better housed, better clothed, and better fed than formerly. The majority of those who leave Limerick emigrate to the United States.

The people of Limerick are naturally good-natured and religious; they are easily led, and are still very much at the mercy of their priests, whom they regard as possessing supernatural powers. In religious matters no Roman Catholic is allowed to have his own opinion; he must believe what the Church teaches, or else cease to be a member of it; and if he should be so daring as to join a Protestant Church, he would at once become a legitimate object for persecution. For this reason many independent-minded Roman

Catholics emigrate, and forsake their Church in other lands.

A very small percentage of Roman Catholics have read the Bible ; in my experience not one per cent. have ever handled either a Bible or Testament. The masses of the people are utterly ignorant of its contents, except for a few texts learned from their Catechism, such as *St. Matthew* xvi. 13 and *St. John* xx. 23. They are also familiar with small portions of the Gospels and Epistles which they hear read at Mass.

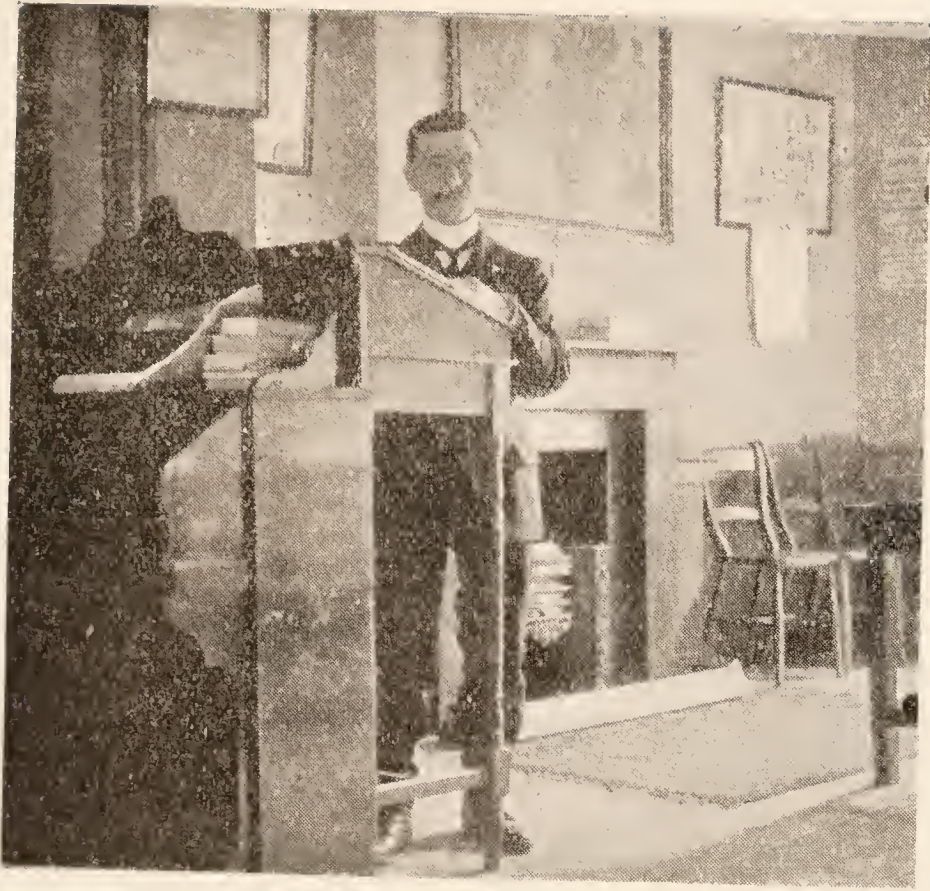
Many really sincere and devout Roman Catholics leave large sums of money to the Church, to provide that Masses may be said so as to secure their speedy relief from the fires of Purgatory. The worship of the Blessed Virgin and the Saints, and faith in material things such as scapulars, medals, holy water, and blessed candles, constitute the religion of ordinary Romanists, and are supposed to help them in their vain efforts to earn salvation for themselves. It is our joy and privilege at the Medical Mission to tell them that "the gift of God is eternal life through Jesus Christ our Lord" ; to encourage them to read the Testament for themselves ; and to point them to the risen glorified Lord as the only Saviour both able and willing to save all who will believe His Word.

CHAPTER III.

THE OPENING OF THE MEDICAL MISSION.

ON arriving in Limerick my first duty was to search for a suitable house in a good position, in which to establish the Mission ; and this I commenced at once to do. It was necessary to secure one in as central a position as possible, as the poorer districts were situated in the north, east, and south of the city. Week after week passed, and I searched in vain for what I wanted. The door seemed closed everywhere, and I wondered if I had made a mistake in coming to Limerick. I could only trust that some place would soon be found, so I continued to wait on God. I was conscious of an increasing interest being taken in my searches and interviews, and felt the task becoming more difficult every day.

One morning in December, seeing some painters working at a house in Thomas Street, I made inquiries about the rent, etc. The house was just in the right place, with sufficient accommodation, and moderately rented, so it was soon taken on lease. It would be difficult to describe my feelings at this successful ending to my six weeks' house-hunting. I felt that it was God who had overruled all, and had opened the door so definitely when everything seemed dark. Immediately the agreement was signed I set to work with the help of carpenters and plumbers to make necessary alterations. Part of the front room was divided into a consulting room and dispensary, and the remainder, with the



Mr. Hare in the waiting-room.



The Limerick Medical Mission.
46, Thomas Street, Limerick.

back room, formed our waiting-room. While this work was being done I received a letter from the agent, in which he said that there was a considerable flutter in Thomas Street, and that some of the residents were disturbed in their minds because rumours had been circulated that No. 46 had been taken by a medical man, and was being fitted up as a hospital or lunatic asylum, and he asked for a letter to say that such was not the case. I replied, saying that I hoped to open a dispensary in a few days, and would gladly welcome any of my neighbours, but that I would have no hospital or lunatic asylum there.

All was ready on February 1st, 1898. I had engaged a respectable man and his wife as caretakers ; the dispensary was well stocked with necessary drugs and dressings, and the consulting and waiting rooms were furnished. Having nailed up outside the front door a small notice board giving the hours of free attendances, we opened our door and awaited results, in full confidence that God, who had guided and provided for us so far, would also bring us into contact with needy souls, and send us patients. We were not disappointed—patients commenced to come from the first, and week by week the attendances steadily increased. There were 67 registered in February, and the number rose to 441 in March. Miss Condon, a dispenser from the Dublin Medical Mission, helped in the dispensary, and Nurse Shortle was added to the Mission Staff.

Patients also commenced to come in from the country round ; and as one dealt with these poor souls, one became conscious of the terrible spiritual darkness the mass of the people were in through ignorance of

the Word of God. “ You Protestants are always reading and searching for the Truth in your Bibles. We don’t need to search for it, nor do we want the Bible, for we have the Truth taught in our Church ; and if you want the Truth, you will only find it there ” —such was the reply a young farmer gave when asked if he had read the Bible.

A poor country woman came in one morning ; she had travelled twelve miles to see me. After attending to her complaint I said : “ Do you know that the blessed Saviour can cure all diseases and cleanse our souls from sin ? ” She looked up in my face and said : “ Begorra, you are right in that, for, sure, didn’t He cure St. Peter of the toothache ? ” I replied : “ I am sure He could, but we have no knowledge that He did, as it is not recorded for us in God’s Word.” “ Oh, sir, ’tis real true. I’ll tell you all about it. St. Peter once had a great toothache ; it was like a fire in his mouth, and he was sitting on a marvel [marble] stone outside the wall of Jerusalem, and as our Lord came up he said : ‘ O Lord, my tooth is very bad,’ and He took him and healed him on the spot. Glory be to God.” Such was her strange story to illustrate how the Lord could heal. She then listened eagerly to the story of St. Peter walking on the water to go to Jesus, and how, when he began to sink, he prayed, “ *Lord, save me,*” and the Lord immediately saved him. With this new story, and having learned St. Peter’s prayer, she went away greatly pleased. So we, through the goodness of God, were at last at work in the Limerick Medical Mission !

CHAPTER IV.

THE FIRST ATTACK BY "FATHER" TIERNEY.

IN the quietest possible manner the Mission commenced its double work of ministering to the sick and suffering, and of pointing them to Jesus the great and only Physician of the soul.

Very few in Limerick knew anything at all about this effort, but day by day the news of it and the character of it spread amongst the poor people who came for medical relief, and who showed no sign of resentment against our efforts to lead them to Christ. They came in increasing numbers, and it was a great joy to me to stand amongst them and tell them about Jesus, His life and death, His resurrection and ascension, and to encourage all to look to Him. Those who came appeared greatly interested. I received many expressions and tokens of their gratitude; they came again and brought their friends, and these again brought others. The work in a few months became widely known in the city and country. In speaking of the Blessed Virgin we encouraged all to give her the honour due to her as the mother of our Lord, to trust the same Saviour as she trusted, and to attend to her command, "Whatsoever He saith unto you, do it" (*St. John* ii. 5). Jesus as the Great Physician, the Good Shepherd, the Friend of Sinners, the Only Way, etc., was the favourite subject spoken of each morning.

Our waiting-room became inconveniently crowded with the number of patients attending—in May and June there were over 1,000 attendances registered each month. In August and September the numbers

were almost as large. It was a great wonder to us how the Roman Catholic priests allowed these people to come under the influence of the Mission, knowing how utterly opposed the greater portion of their teaching is to the Gospel of Jesus Christ. We were thankful to have this opportunity of reaching the people, while we daily expected an attack from the priests ; and at length it came,—suddenly bursting upon the Mission like a thunderstorm ! One evening when cycling into town, passing a house in process of building, a warning note, in the shape of “ Ha, Long,” came from some man upon the roof, and a little further on a stone thrown rattled in the wheel of my bicycle.

The following morning, Saturday, September 24th, 1898, just as we had commenced work and the waiting - room was filling up with patients—some twenty being present—a Redemptorist monk, “ Father ” Tierney, made his way into the dispensary, and called upon all the Roman Catholics present to leave, saying : “ This house is a souper’s house—all Catholics must leave.” Some were terrified at the appearance of this man, and rushed out. Hearing the loud voice and the disturbance, I went out of my consulting-room, and ordered him to leave at once, which he did. I closed the door ; then he commenced to knock and shout : “ All Catholics come out.” I opened the door again, and ordered him off ; he stood addressing a crowd which had collected, shouting . “ This house is a souper’s house. The Doctor is a souper doctor. No Catholic is to go in there.”

Wild stories circulated through the city to the effect that this “ holy father ” had been insulted by

the doctor and kicked out of the dispensary, and soon I found myself an object of considerable interest, and had to be placed under police protection. The same evening a letter appeared in the *Munster News* from "Father" Cregan, who had secured a copy of the Sixth Annual Report of the Dublin Medical Mission, where reference was made to my having left to take up similar work in Limerick. Armed with this report, he proceeded to warn the public against the Mission in a moderate and reasonable manner. He wrote: "As priest having charge of the district where he has established himself, I feel it my duty to state publicly that he is here for proselytising purposes. Dr. Long is simply using the noble profession to which he belongs as the agent of a Society that has for its object the perversion of Irish Catholics, and the sooner our poor are warned against this insidious attempt on their Faith the better."

The next day, Sunday, the Mission and I myself were denounced in all the Roman Catholic chapels in Limerick.

"Father" Tierney followed up his attack on the dispensary by preaching a violent sermon to the large Men's Confraternity on Monday evening, in the course of which the basest motives were attributed to all those who from time to time have endeavoured to proclaim the tidings of a free salvation to Roman Catholics. He said: "All their benevolence was begotten in Hell." Referring to those associated with the Mission he said: "There are here in this city of Limerick men and, God save the mark! women too, who if they could set up outside this church their gallows and triangle, would drag us from our convent

homes, scourge, burn, and hang us without mercy.” Referring to myself, he remarked : “ He is known now to be the hireling agent of the Irish Church Missions—the undying enemy of the Catholic Church. He is known to be the mouthpiece of those bigoted hounds who are going about Limerick snarling and barking, since they cannot bite. Yes, Doctor dear, the sooner you get a definite and unexpected call to some other Mission the better ; for your true character is exposed : Proselytiser, souper, that is your name, and that is your calling.”

In closing, he called upon his hearers, saying : “ Men of the Confraternity, stand up on your feet, raise up your hands, and say after me, ‘ I protest in the sight of God, against the attack which has been made by the bigots of Limerick upon our religion ; I promise never to attend myself, and to prevent whom I can from attending.’ ” The congregation having responded as “ Father ” Tierney required, the service concluded with what is called the Benediction of the Blessed Sacrament.

The Nationalist papers now joined in the denunciation of the Mission. “ Father ” Tierney’s sermon appeared in full, also an account of his visit to the dispensary ; and in leading articles they advised the “ Catholic poor of the city to shun Dr. Long as they would some contagious disease, and to avoid his moral medicine as they would poison.” The *Limerick Leader*, somewhat more tolerant, deprecated persecution, and printed a very fair report of an interview with a reporter for that paper, in which I explained our real object, and pointed out that all we taught in the Mission was found in the Roman Catholic Testament, that we all professed the Catholic Faith as taught by our Blessed Lord and His Apostles.

The Mission was now well watched. On the next day a priest rode up and down in front of the dispensary, with a dog-whip in his hand, for the evident purpose of intimidating anyone who should dare attempt to enter the "proselytising swamp," as the house was described by the *Munster News*. Bishop O'Dwyer made it "a reserved sin" for any Romanist to attend, which meant that it was a mortal sin of so dreadful a character that no priest in Limerick could pardon it, and all who committed this sin were obliged to go to the Bishop himself for absolution.

The attack of "Father" Tierney on the Medical Mission created a great sensation in the city, indignation was aroused, and the mob became excited, believing that the "holy father" had been grossly insulted, that the Blessed Virgin had been evil spoken of, and that attempts had been made to induce people to change their religion by bribery.

I found myself immediately an object of the utmost contempt, a notorious character guarded by police wherever I went, shouted after by irresponsible boys and girls in every part of the city; and if I ventured into the side streets, stones and dirt of all kinds were thrown at me and at my guard.

A large demonstration was held in Thomas Street on the Friday evening following the attack. Thousands crowded this and the adjoining streets during the hour set apart for men to attend the dispensary. We were obliged to close the door. Many police were present, and the people amused themselves by shouting to the tune of a well-known song, "We'll hang Dr. Long on a sour apple tree." A few stones were thrown, and one pane of glass was broken in the house.

Some patients who dared to come received rough treatment. A young woman, recently returned from America to nurse her sick mother, asked me to call to see her. She said she did not fear trouble from her neighbours ; so I called, and found her mother dying. That evening their little cottage was attacked by a mob from the neighbourhood, the door was battered with sticks and stones, the window was smashed in by stones flung through it. They were in a sad plight, and it was with difficulty that this young woman protected her dying mother from being struck with stones.

It was felt necessary to reply to some of the charges made by " Father " Tierney, and as no Limerick newspaper would publish such a reply, two thousand copies of a leaflet refuting the charges and explaining the nature and object of the Mission were circulated by post amongst the principal residents. In this leaflet the Scriptural basis of Medical Mission work was clearly stated—" Heal the sick " and " Preach the Gospel." The issue of the leaflet again aroused " Father " Tierney, who preached a tirade to the Confraternity with it as his text. He commenced by showing that he was holding back an indignant people insulted by this tract, and but for him " the Doctor would have had to exercise his surgical skill on the setting of some of his own precious bones." He then proceeded to draw upon his imagination for an account of the " great consternation in the camp of those persons who had brought Dr. Long to Limerick—the old women of both sexes, the enthusiastic young and old maids," all " struck dumb with sorrow when they found their pious fraud exposed " ; not too dumb, however, to hold " a preliminary meeting."

at which "all that was heard was weeping and wailing and gnashing of teeth. After some time, after much heart-searching and heart-burning and inward groaning of spirit, all these pious old maids and the rest of them determined to prepare some red-hot Gospel shots with which to pour a volley into the camp of the poor, benighted, obstinate Papists." Some will probably be amused and more disgusted as they read this setting forth of "the truth of the matter" by this "holy father," who was the spiritual director of the Arch-Confraternity. In closing, he again appealed to them to "set a watch upon that house, see who goes in and who comes out, and come to me with the names. I beg of you to help me to stamp out this vile proselytism."

For some weeks a close watch was kept on the dispensary, and frequently as many as forty Confraternity men were marched up and down in front during dispensary hours. Yet, notwithstanding this guard, every day there were some who boldly came in from the city and country. This greatly grieved "Father" Tierney, so that again he referred to the Mission and said: "Some of the men of the Confraternity have taken to heart what I have already said, and a watch is kept. Anyone who goes into that house deserves no kind of patience at all, and they must be made to feel it. Let them be followed to where they live; then, when you know their names, tell their neighbours around. I beg of you to take this work to heart, and do it properly. I said that three members of the Confraternity went there. That was not so. I could not find the names of two of them on the books, but the other was a member of the Confraternity. He is not now, and will not be while I am here."

Such was the system of intimidation and spying advocated by "Father" Tierney to rob the people of Limerick of their liberty to choose for themselves their own doctor. It is to the credit of the Confraternity that very few of its members were willing to do this dirty work for him, but there were a few. One member went home and kicked and beat his wife, so that she had to take refuge from him in a stable, because she had been to the dispensary. An old man was followed as he went home and was beaten, and his bottle of medicine smashed. I was attending a boy with a large abscess on his chest when the priest came in and so terrified his mother that she had to ask me not to call again. Another priest beat a poor woman black and blue with the handle of his umbrella, because I had visited her sick children. Many similar instances occurred, but the people as a whole did not support the priests. The watch on the dispensary soon slackened, and in the closing months of the year many who were frightened at first came back again. In spite of all the opposition, denunciation, and persecution, there was again a steady increase in the numbers attending, and many heard the Word of Life.

In January, 1899, "Father" Tierney related to the Confraternity that he had called to see a servant girl who had been visiting the dispensary, and that she had lost her faith. He said: "I asked her if what I had heard was true, and she said, 'that now she knew her Saviour, and she had her Bible, and was very happy.' This was the result of such a man coming to town." This girl was obliged to give up her place and leave the city, as the direct result of the "holy father's" visit.

CHAPTER V.

THE YEAR 1899.

“ LIBERTY OF CONSCIENCE ” IN IRELAND.

AT the commencement of the year 1899 it was the general belief that “ Father ” Tierney’s assault on the Mission had been completely successful, that the work had been nipped in the bud, and that there was but one course open to us, viz.—to close the Mission and leave the city for good. The Roman Catholic Church, through the pulpit and press, had thundered condemnation upon us and excommunication upon all Roman Catholics who should venture to attend the Mission. Many of the Protestant residents also joined in this condemnation, believing that what Rome said was true, and that we had insulted Roman Catholic patients at the dispensary when speaking on religious subjects, and were using illegitimate methods to induce an acceptance of our views, such as promises of medical relief, money, or clothes. The Mission was closely watched by a picket of Confraternity men, and the spy system was complete throughout the city. However, the storm was really over for the present, and I was able to move about without a close guard of police and without fear of being mobbed. My own feelings were those of thankfulness and praise to God, and I was greatly strengthened by the knowledge that many Roman Catholics strongly disapproved of “ Father ” Tierney’s methods of attack : and also by the gratitude of old patients. Our Com-

mittee took a firm stand in supporting the work, and we were conscious of the fact that we were being upheld in prayer by God's people in many places.

The opposition was not greater than I had expected, and I felt assured that it was not against myself personally, but a Satanic attack to prevent the spread of Gospel Truth and the circulation of God's Word amongst the people. My fellow-workers and I experienced God's presence with us in a very real manner, and believed that He who had delivered us in the storm would not forsake us in the quiet waiting time which succeeded. The dispensary was never closed and was never empty at the dispensary hour, and though the attendances were often very small, yet we were encouraged by the opportunities we had of giving relief and of witnessing for the Lord Jesus Christ as "the Way, the Truth, and the Life."

During this year, in the month of March, the Society's Movable Wooden Hall was erected on the outskirts of the city. In this Hall evangelistic addresses and lectures on doctrinal subjects were given by agents of the Irish Church Missions Society and were largely attended, chiefly by Protestants. The *Limerick Leader*, a Parnellite paper, accepted and printed advertisements of these addresses, and for this reason it and the Wooden Hall services were denounced by "Father" Tierney at the weekly meeting of the "Arch-Confraternity of the Holy Family." This paper in its next issue recorded how, "in the height of his indignation, he slammed the paper down on the pulpit, he struck it a blow with his hand, and said he would leave it to the Confraternity to deal with." Much blessing resulted

from the meetings, and several Roman Catholics were converted to God.

An amusing incident occurred about this time—the fishermen complained of lack of fish in the river, and appealed to “Father” Tierney for his help. Accompanied by these simple men, he went down the river by boat and solemnly blessed it, for the purpose of improving the fishing. The following lines were written to commemorate this historic event:—

FATHER TIERNEY’S BLESSING.

March, eighteen hundred ninety-nine
 (This fact there is no suppressing),
 Shall ever on our records shine,—
 The date of Tierney’s blessing.

Now Tierney is a wondrous man,
 Of all good gifts the giver.
 He hit upon a patent plan
 To fish the Shannon river.

The Shannon fish were very shy,
 And out to sea to lodge went,
 But Tierney holds they should not try
 This use of private judgment.

* * * * *

Next with a holy-water spray
 The fishes he baptised ’em,
 And now they’ve come, and come to stay,
 For Tierney’s mesmerised ’em.

Then shoals on suicide intent,
 Went scurrying up the river,
 In search of nets, wherein they went
 To end their griefs for ever.

* * * * *

“Father” Tierney no doubt meant well and believed he was doing good for the fisherfolk; but, by a strange coincidence, a short time after he had blessed the Shannon, the *Irish Times* announced,

in large type, "Great Destruction of Fish in the Shannon," and stated that hundreds of beautiful trout were daily picked up from Killaloe to Limerick "stone dead," for which no satisfactory explanation could be given. Some humorously attributed the cause to "Father" Tierney's blessing, and a local poet indulged in the following lines (many of the people called his reverence "Father Tyranny") :—

For all that great "Tyranny" happens to bless,
Is then *ipso facto* debarr'd from success !
And all that great "Tyranny" happens to curse
Is always the better and never the worse.
He once with a "blessing" infected the Shannon,
Which proved more destructive than muskets or cannon ;
Whereat some poor fishers have been so distress'd,
That they've gone where the water's less potently bless'd.
The remnant declare that "no other excursion
They'll take with 'his riv'rance' except he goes cursin'."

The same rhymer referred to the Medical Mission

Which stayed on in Limerick without his permission.
And after "his Reverence" had told it to go,
Had the brazen effront'ry to answer him "No !"
The fact that he hasn't yet giv'n it his blessing,
Accounts, people think, for the way it's progressing.

THE WELSH FAMILY.

For some months a Mr. Welsh and his wife had been coming to the Mission for instruction ; he was a gardener and she was a laundress. Welsh had been a Protestant, but was induced to become a Roman Catholic when he married. Mrs. Welsh and her people were all Roman Catholics. They had four little children. Welsh was a member of the Men's Confraternity, and Mrs. Welsh of the Women's Sodality. Both now had learned to trust the Saviour, and wished to leave the Roman Catholic Church, as they had ceased to believe in much of its teaching.

The following is a short history of their difficulties, and illustrates the methods of persecution adopted by the Roman Church in such cases :—

On Sunday, August 6th, Mr. and Mrs. Welsh and two children attended service at Trinity Church, Limerick (Church of Ireland). On the 10th Mrs. Welsh wrote the following letter to a young woman who had passed through great persecution and had left Limerick :

“ Rosbrian Road,
“ August 10th.

“ Dear Molly :

“ May God be with you wherever you go. You are away now from your enemies, thank God, and your battle is over. You were a real good soldier for Jesus. I will suffer too. Yes, Molly, I will suffer for our Lord as you did. If they stone us to death we will not go back to them. Pray for us, and get others to pray for us.

“ Your sincere friend,
“ K. WELSH.”

They both attended service again on the 13th, and were shouted at on their way home. The following day a crowd came round their house and some stones were thrown. On Wednesday, 16th, after going to work, Welsh's employer paid him his week's wages and sent him away, giving no reason for doing so, though he had worked for him for five years. On the 18th their house was again attacked by a crowd who gave cheers for “ Father ” Tierney, and shouted : “ To Hell with Dr. Long.” A number of girls assembled in front of the house, singing hymns to the Virgin Mary, and many in the crowd showed their beads and crucifixes, while they shouted to those in the house : “ Ye are all going straight to hell.”

This family was now in a pitiable condition. They could only leave their house under a guard of police ; both husband and wife were out of employment, and had no hope under the circumstances of being able to procure situations again in Limerick. Three of the children were removed to a place of safety for a

time, while Mr. and Mrs. Welsh and their baby remained in their guarded home, steadfastly trusting that God would take care of them and provide for them. About 2 o'clock on Sunday morning, August 20th, their house was again attacked by a mob ; the windows and sashes were all broken in, and large stones thrown into the interior, while threats to stone the inmates and to burn the thatched roof over their heads were freely used. The Welshes escaped by the back door ; Mrs. Welsh with her baby climbing a wall into a neighbouring Protestant's house, where she found a refuge ; while her husband went to look for the police, who came on the scene when the damage had been done and all had fled. After this we received the Welshes into a room in the Mission House, and in a short time they found a situation out of Limerick, where they have got on well, and have reared their family in the Christian Faith.



Nurse Newton.

CHAPTER VI.

“ FATHER ” TIERNEY AND THE NURSE.

DURING the closing year of the nineteenth century the Mission continued to steadily gain strength. Nurse Newton took Nurse Shortle's place in the dispensary and quickly found her way to the hearts of her poor patients. The numbers attending increased from month to month, and the whole year passed quietly without any public notice being taken of the work. 1900 was a year of opportunity, in which the seed of God's Word was sown in many hearts, and many precious opportunities were given of ministering to the sick poor in the dispensary. The work was also bearing fruit, for we knew of ten Roman Catholics who had come out and confessed their faith in Christ alone as their Saviour ; four of these received communion in Trinity Church on Easter Sunday morning, while others attended service in different Protestant churches.

Nurse Newton was untiring in her efforts to minister to the poor people attending the dispensary ; she loved the little children, and was able to visit in many of their homes at this time, being the means of winning back some who had been terrorised and had feared to attend. During the year she paid 1,212 visits, often attending the same case every day for weeks. The people loved and trusted her, and will never forget all the kind words and deeds which she so freely bestowed on them.

During the autumn we were greatly encouraged, and the door seemed to be opening wider every day.

Many seemed delighted to sit in the waiting-room and hear about Jesus and what He had done, and was willing to do, for sinners. Nurse Newton started a class for her little patients on Sunday afternoon—about twelve was her usual number—this she carried on for several months and then efforts were made to break it up, rough boys being set to watch the children in the street, and they succeeded in preventing many from attending. This was the first indication that efforts were again being made to interfere with those attending. We felt that the work would not be allowed to go on long before another storm would break upon it, for we were enjoying too good a time to last. The influence of the Mission was being felt, and this was raising the tide of opposition against it.

Christmas passed quietly and a new century dawned upon the world, the first week of which was perhaps the most critical in the history of the Mission, as two incidents occurred which brought down the thunder of Rome in all its power upon us in a second desperate attempt to drive the Mission out of Limerick. These incidents were connected with a little girl named Violet Hegarty, and with Nurse Newton's Christmas treat for her little class of children.

VIOLET HEGARTY.

Two of the first converts to come out in connection with the Dublin Medical Mission were James Hegarty and his wife. They were respectable people in reduced circumstances, Mrs. Hegarty's brother being a Roman Catholic parish priest. They had a large family of young children, some of whom were attending school—this was in 1892. Mr. D. L. Moody's Mission proved a great blessing to the family, and the children

were sent to Protestant Sunday and day schools. Violet was only four years of age at this time and was brought up from infancy as a Protestant. For six years I attended this family, as the father was often obliged to leave his work through suffering from severe attacks of asthma. Mrs. Hegarty was a hard-working woman, and helped to provide for their family.

In the summer of 1900, Violet, then just twelve years of age, happened to meet a girl friend of hers, who was on her way to a pawn shop with a clock, etc. She went with her, and in a few minutes afterwards found herself arrested by a policeman. Both girls were accused of having stolen the goods from Messrs. Arnott & Co., Dublin. They were charged before Mr. Wall, the police magistrate, with the result that they were sent to industrial schools. During the hearing of the charge the father was not asked about the religion of Violet, and as she was entered on the charge sheet as a Roman Catholic without his knowledge, she was sent to St. Joseph's Roman Catholic Reformatory, Limerick, which is managed by nuns from the Good Shepherd Convent.

The father now appealed to the Recorder against the decision of the police magistrate, and his appeal was successful. The Recorder made an order for the discharge of Violet from the industrial school, and that she should be handed over to the custody of her father. Hegarty sent this order to me, with a letter asking me to act for him, and authorising me to receive Violet on his behalf ; this I was glad to do for him, knowing how terribly he was troubled about the whole unfortunate business.

On the morning of January 4th, 1901, Mrs. Long and I called at the Good Shepherd Convent, Clare Street, and asked for the Rev. Mother, Mrs. Bridget

Haugh, the manageress of the industrial school. I explained the case to her, and handed her the Recorder's order and the father's letter. She refused to read either, and told me Violet was under her care and would not be given up without an order from the Chief Secretary. The solicitor who was acting for Hegarty, on hearing of this refusal, wrote to the manageress, informing her that she would be responsible for such unlawful detention, and liable for damages for wrongfully imprisoning Violet. No reply was made to this letter. On the 8th January I called again at the Convent and repeated the demand on the father's behalf. This time a priest entered the room with the manageress and asked what brought me there. He was angry at my presence, and when I showed the order and letter as before, he refused to read them, saying I had no business to come there, and referred me to a Mr. Doyle, who acted as solicitor for the manageress. The father was now obliged to proceed against the manageress with a writ of "Habeas Corpus," which resulted in Violet Hegarty being produced in Court in Dublin and handed over to him.

NURSE NEWTON'S CHRISTMAS TEA-PARTY.

The following is Nurse Newton's account of her Christmas tea-party for her class of children:—

"When I had been some months at the Limerick Medical Mission I started a class on Sunday afternoons for R.C. children. I taught them some of the Hundred Texts, and hymns from Sankey's hymn book. Very special favourites were No. 69, 'Jesus loves me,' and No. 299, 'Oh, what a Saviour—that He died for me!' I was very fond of the children and wished to give them something nice for Christmas, so a tea-party and

magic lantern were decided on. The children were highly delighted, and could talk of nothing else. January 4th, 1901, was the day fixed for this treat, at 6.30 p.m. Kind friends helped with cakes, and we expected a very pleasant evening. I had asked the parents of the children and some others, all of whom promised to come.

“ At one o'clock one of the children came to tell me that ‘ Father ’ Tierney had visited their house that morning, and forbidden anyone to go to the tea-party. He sent a message to me that ‘ if he met me, even if it were in George Street (the principal street), he would pull the hat off my head, and if he found me in that lane again he would kill me.’ A number of poor people attended the Mission from this lane. I sent the child home to tell her mother I would go at once and see her. She was in bed, and had a little baby only two days old. When I arrived I found the people in the lane very excited over ‘ Father ’ Tierney’s visit and his threats. I saw the child’s mother, and she told me that ‘ Father ’ Tierney said he would have a squad of his Confraternity men in Thomas Street that evening to beat them and prevent them from coming in. I asked the mother if she were willing for her children to go, and she said she was. She was glad when I told her I would come for them about 6 o'clock. I then went out to Dr. Long’s house and told him all I had heard.

“ He went at once and related the matter to the sergeant at the police-station, who promised to have a special constable in Thomas Street at 6 p.m. He failed in this, as no policeman appeared until after 6.30. At 6 p.m. I went for the children I had promised to call for, and took the Mission-servant with me. We tidied the children and came along down Catherine Street ; here I saw two priests coming towards us. One was ‘ Father ’ Tierney, the other

was 'Father' Cregan, the parish priest. I had the smallest child by the hand, and when the priests met us, 'Father' Tierney said: 'These are all Catholic children'; and he told them to 'begone home out of that.' The children fled out of sight, all except the little one whom I still held by the hand. 'Father' Tierney then tore the child from me; he caught us by the arms, and tore our hands apart, the child he flung into the gutter, and taking hold of both my arms he shook me and threw me from him. Fortunately the railings behind prevented my falling, as I was thrown against them. He shouted: 'Why do you not go to Belfast and look after your own children there who want looking after.' I quietly told him we were all trying to do whatever good we could; then he and 'Father' Cregan, who watched all that had passed, walked towards the corner of the street. Here 'Father' Tierney turned, and seeing me still standing watching them with the servant, rushed back in a fearful rage, and said: 'Begone home out of that, ye proselytising vagabonds ye, begone, and if I find you in that street again I will kill you.' He then went off, and we went down Catherine Street towards the Mission House, where we met Dr. Long."

Our brave little nurse was much upset by this brutal assault. I came in a little after 6 o'clock, and found a crowd of men standing quietly in front of the dispensary with two priests, "Father" Tierney and "Father" Cregan. I took no notice of them, but passed into the Mission House. Some children tried to come in, but were pulled off the steps and told to go home; several were struck and roughly treated; some escaped, and found shelter in the Mission. We were waiting for Nurse Newton, and seeing that the priests had gone, I went in search of the nurse, and

met her just after the assault in Catherine Street. The two priests went on and visited the mother of these children. She was alone in bed with her newborn infant, and her husband had not returned from his work. They pushed in her door, and going up to her little room, commenced to find fault with her for sending for the Mission nurse and doctor. I came to the door, and hearing them speaking to her I went up and found both priests there. “ Father ” Tierney appeared to be in a passion, and turning when he saw me, he said : “ What are you doing here ? ” I replied : “ I have come to visit my patient, and I object to her being treated and spoken to in this way ; you have no business to come here at all ; you were not sent for.” “ Father ” Tierney immediately went down in a rage, saying : “ Come away, you can get no good of that fellow.” “ Father ” Cregan stood quietly by and spoke in a reasonable manner ; he was apparently deeply moved, and said : “ This is too bad, Dr. Long, that you should be interfering in this way with our Catholic people. If you are anxious for work amongst the poor, why do you not go to England, where there are millions of godless people ? ” I replied : “ As an Irishman, my first duty is to my own country, and I have no wish to emigrate to England if I can help it ; and I entirely deny that I have interfered with any of your people.” I appealed to my poor patient and asked if I had interfered with her in any way, and she replied : “ Oh, no, Doctor, you have been very kind to me, and I am thankful to you.” “ You speak on religious matters,” he said. “ Yes,” I answered, “ but never to offend or interfere with another, but for the purpose of explanation, and to

lead to a fuller trust in the only Saviour." After some further conversation, he said to the woman : " You must now make your choice between your priest and your doctor." I said : " Sir, you are now seeking to force this poor woman into making a decision which she may not be prepared to make at all." She made no reply, and he did not continue to interfere with her. We parted in a friendly manner ; he shook my hand, and I said I regretted our differences, but believed him to be a sincere good man, and would be glad if he would come and have tea some evening, when we might talk over these matters together. This he did not see his way to do. I learned afterwards that he was a great temperance worker, and was most active in every effort for the good of his poor people, who were devoted to him and were very sorry when he was removed from Limerick a few years ago. While this conversation was taking place in this little room, the Christmas party was in progress, with greatly reduced numbers, in the dispensary waiting-room. Those who were able to escape from the priests and the crowd much enjoyed the little treat Nurse had prepared for them, and all got back to their homes without any hurt. My visit to the convent in the morning, and all that occurred in connection with this tea-party, marked January 4th, 1901, as a day never to be forgotten in the Limerick Medical Mission, for these incidents proved to be the exciting cause of the second attack upon the work.

CHAPTER VII.

THE SECOND ATTACK BY "FATHER" TIERNEY.

SUDDENLY the thunder of Rome pealed out from pulpit and press and startled the city once more. "Father" Tierney again led in the attack, and he was full of fury. My visit to the Good Shepherd nuns and the children's tea-party had quite upset his equilibrium, and he was determined he would succeed this time in carrying the Mission by storm. Dr. O'Dwyer, the Roman Catholic Bishop, and his priests were all ready to support this zealous Redemptorist in his attack upon this heretic Mission. As spiritual director of "the Arch-Confraternity," consisting of over 7,000 members, he had an instrument which he entirely relied upon to do his will; there was no room for doubt that he would succeed, the odds, from his standpoint, being 100 to 1.

The following Monday he preached a vigorous sermon to his Confraternity, appealing to their passions and their prejudices; he incited them to emulate the example of the women of Limerick; he told them how I had gone down to Clare Street Convent to those unprotected holy ladies, and grossly insulted them. He said: "Our bloods are up I will not be answerable for the peace of the city, nor for the action of the women of the city." Then he raised his eyes to the ceiling, and shouted: "How long, O Lord, are we to suffer this? I have done my best to keep you back; he is the law-breaker, not me." This sermon startled the city. Some of the members

of the Confraternity believed he was justified in preaching it ; many did not approve of it at all, and said nothing. The women of Clare Street became wild with excitement. They did not know the facts of the case, and were encouraged to believe that I was an incarnate fiend, attempting to steal a little lamb from the fold. They guarded the convent gates for days, rushing wildly here and there, neglecting their homes, and many carrying their babies in their arms, determined to give me a good mauling if I attempted to visit the convent again. Several gentlemen were mobbed in mistake, and a Protestant clergyman told me that he had to seek refuge in the convent from these women. It was a sight to make angels weep to see those crowds of ignorant, misguided, and infuriated poor people. Our charwoman asked if what she had heard was true, viz.—that Mrs. Long had torn the veil from the Rev. Mother, and had spat in her face. Such was a type of the false stories which were circulated and believed amongst these people at this time. Personally, I received a considerable amount of attention ; my police escort was again renewed ; and every day in one part or another I was shouted after. This marked me out in a very conspicuous manner, and the children always enjoyed a bit of fun when I passed, singing, “ We’ll hang Dr. Long on a sour apple tree,” or “ Dr. Long’s mother keeps a soup shop in hell.” On several occasions they dressed up an effigy, with a book in one hand and a bottle of medicine in the other, and shouted with joy as they burned it in the centre of the street.

Few of my acquaintances cared to be seen speaking to me. I had become a notorious individual of such

a bad type that no respectable person's character was safe for a moment in my company. On Friday evening, January 18th, I had a most interesting experience when, in company with my police escort, I paid a visit to a Protestant friend at the other side of the city. During my visit the house was surrounded by a large mob of women and young people from the neighbouring lanes, waiting to see the notorious Dr. Long come out again. The police advised me to escape by going out the back way, but I felt it would not be right to do this, and determined to go out by the front, trusting God to keep me from all harm. When I did go out my escort did all they could to prevent my being hurt by the showers of mud and stones which were thrown. There was much shouting and rushing as we passed along one side of the street, stones being thrown again and again from the other side, which smashed some of the shop windows at our side. I felt concerned for my police escort, who were struck several times. One young woman, who had been a patient, rushed in between the crowd and myself with a child in her arms, saying : " They will not throw stones while I am beside you, doctor, for they would fear to hit the child." Seeing I had no fear she went home, and we quietly passed through the city, followed by a howling mob, whom the police were making every effort to restrain. In George Street I was struck in the back with several stones, but I was not hurt. I pitied the people, who I knew were misguided and did not at all realise what they were doing. At Wellesley Bridge the police drew a cordon across, and prevented the crowd from following further. The *Limerick Leader*, in

reporting this incident, said : “ Dr. Long was surrounded by a threatening crowd, who booed and groaned him to a considerable extent. He ran a great personal risk, and were it not that a large force of police assembled immediately, a serious state of things might have arisen.”

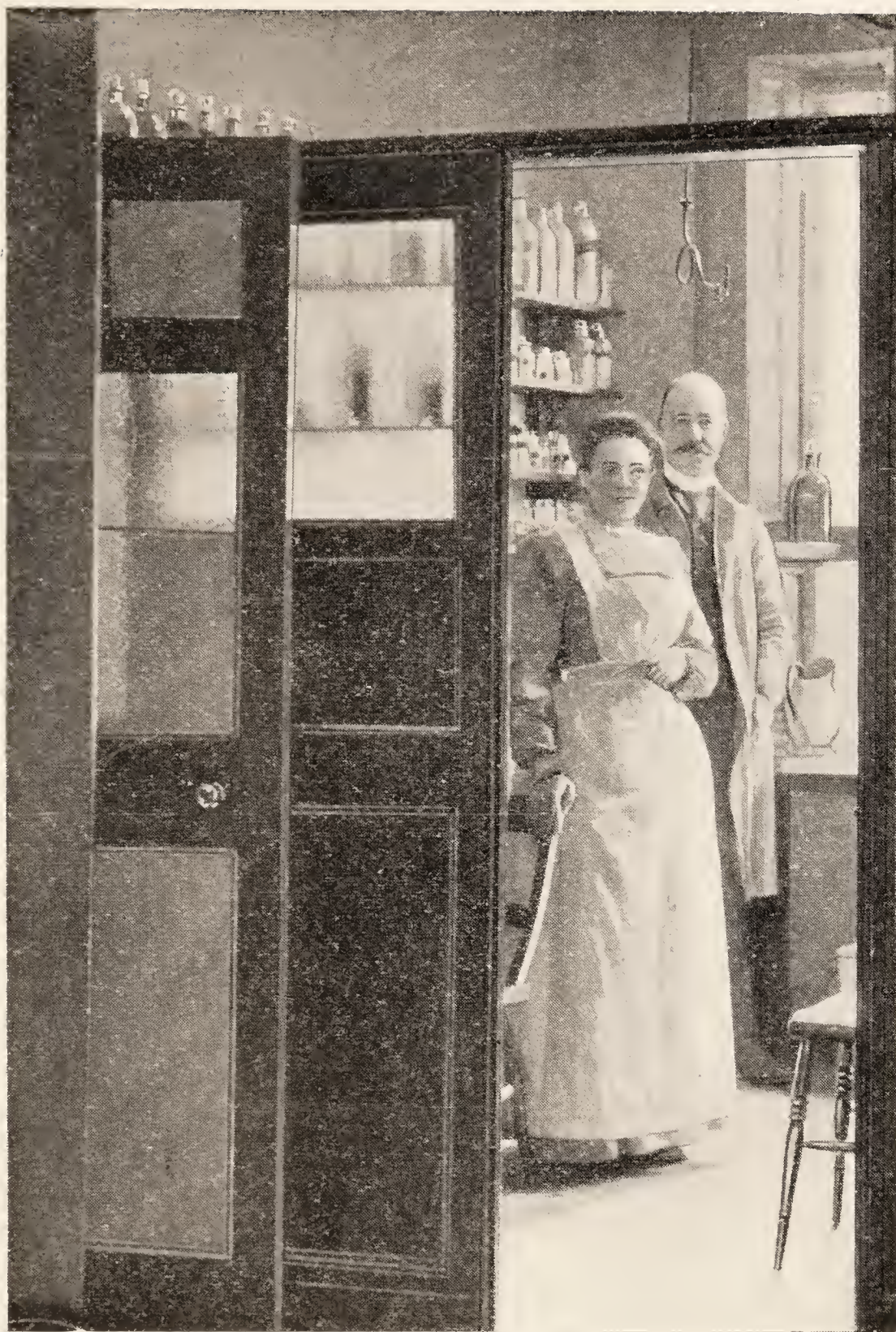
On Sunday, January 27th, “ Father ” O’Donnell, Administrator of St. Michael’s parish, of which Bishop O’Dwyer is the P.P., came to the support of “ Father ” Tierney, whose gun had made a great deal of noise, but had failed to hit the mark. He joined in the attack in a most deliberate and determined manner. Addressing St. Michael’s Temperance Association, he said, referring to recent events : “ If differences be accentuated now, it is not the fault of Catholics, but the fault of those who have become aggressive to the Catholics of the city Some of them are trying to spread the light by diplomacy and bribery. The people—the poor, the needy, and the sick and suffering are offered something in exchange for their Faith ; they are asked to sell their birthright for a mess of pottage.” He made a strong appeal to the Protestants and Protestant doctors of Limerick, to publicly dissociate themselves as Protestants from “ this stranger ” and his methods. He also described what splendid results the Roman Mission had in England, where hundreds of educated and cultured Protestants had been converted, and what numbers of Protestant parsons were joining “ the one true Church ” ; and he contrasted these results with Protestant Missions among poor Roman Catholics in Ireland ; while he referred to me as “ the incarnation of that detestable system known as souperism.”

The *Limerick Echo*, commenting upon this very "sensible address," which was fully reported, described Limerick as "a Catholic city, and its people as tolerant of the religious beliefs of others as can be found in any part of the world. Bigotry, so far as the Catholic masses are concerned, has never existed; we have no doubt when the real facts are brought home to intelligent and well-meaning Protestants, they will mark their disapproval of them."

It was a great cause for thankfulness to us that this appeal of "Father" O'Donnell's to the Protestants failed as signally as "Father" Tierney's appeal to the Confraternity had done; the Protestants remained as silent as the men of the Confraternity, and left the priests to do what best they could themselves. They had still, however, an ignorant, low-class mob they could use, chiefly composed of poor women and factory girls and boys; and the sermons these people heard greatly inflamed their religious zeal, and stirred them to make desperate efforts to hunt me out of Limerick.

On Saturday, February 9th, Mrs. Long and I, accompanied by an escort of police, paid a visit to an old friend at the Protestant Orphan Home. We passed through the city without annoyance, but the news quickly spread that we were in the Orphanage. A story was circulated that we had taken a R.C. child there, and soon a large crowd gathered outside. When we came out, this crowd paid us every attention, booing, groaning, and shouting "Dr. Long" to their full satisfaction and gratification; to us it seemed pitiful and amusing. As we went home, surrounded by police, some handy person emptied a paper bag of

flour over us both ; it was neatly done from a window as we passed beneath. The result was effective, and we were made most conspicuous objects in the centre of the crowd. It reminded us of the shower of rice we got one morning, but it was somewhat softer ! The crowd cheered and enjoyed the joke immensely ; we could not blame them, and tried to enjoy it too. It was market day ; the city was very full, and immense crowds rushed from all sides to see the show. Many were greatly excited ; some shouted : “ They are done up now,” “ Run them out now,” etc. The police in front cleared the footpath for us, while those behind did wonders in checking rough rushes from one side or the other, and in this manner we passed through the main streets. A young Protestant Englishman was so stirred with indignation at our treatment that he lost control of himself, and commenced to use his fists on some of the yelling mob. He came in for rough treatment himself, and was taken to the police barrack for protection. We had to cross the Shannon river to reach our home, and at Wellesley Bridge the police drew a cordon across the road, and thus effectually prevented the crowd from following us further. We passed home, feeling deeply thankful to our God for His protecting hand and sustaining grace during a somewhat trying experience.



Nurse Millington and Dr. Long
in the Dispensary.

CHAPTER VIII.

THE RESIDENT MAGISTRATE AND THE R.C. BISHOP OPPOSE THE MISSION.

ARISING out of the hostile demonstration on Saturday a number of arrests were made, and on the following Friday, in the Petty Sessions Court, four young men were charged by the police with disorderly conduct, and our pugilistic friend was also charged with making an assault. Mr. E. F. Hickson, R.M., presided. He was supported by six other magistrates, several of whom were members of "Father" Tierney's Confraternity. I was summoned as a witness, not for the purpose of identifying the defendants, but in order to be cross-examined and lectured by the bench, and that the whole responsibility for the disturbance in the city might be laid at my door. Nothing that I had either said or done was mentioned in court, and when the head constable, who conducted the prosecution, was asked what I had done to make myself objectionable to the crowd, he said he did not know. In reply to questions, I stated that I was an agent working in connection with the Irish Church Missions to the Roman Catholics; that I was "a proselytiser" in the true meaning of the word, and after the example of our Lord and Saviour. The court was crowded and was extremely hostile, and I received contemptuous treatment.

Mr. Hickson addressed the court in delivering the decision of the magistrates. He said: "The case against all the defendants would be dismissed in *the*

interest of the peace of the city !," and that " the fact had been proved as to the cause of the unseemly conduct. It had been proved, not by witnesses, but by Dr. Long himself, that he was the paid emissary or agent of a certain Society called the Church Mission to Roman Catholics." He added that he " was a Protestant, and had never heard of the existence of such a Society. Dr. Long had confessed that he was a paid official coming there for the purpose of proselytism, and there was nothing that roused indignation more than that word." Further, he said : " The magistrates addressed those who were responsible for Dr. Long being in Limerick as a paid official, which he looked upon as a despicable position, and asked that they should take steps to have him removed from the city." Considerable applause greeted this decision, the priests of Rome finding great satisfaction in being able to use a Protestant magistrate as an instrument against the Protestant heretic they were doing their utmost to drive out of the city. The clerical organs were jubilant, and bills headed "*Long must go*" were pasted along the street. The *Limerick Echo* announced that " no more sweeping criticism of Dr. Long's campaign could be placed on record than that given by Mr. Hickson, a Protestant magistrate ; he strongly condemns the Society and its agent's work. Mr. Hickson did not mince his words, and any finicking attempt on the part of Dr. Long to play with the meaning of the word ' proselytism ' could scarcely be said to save him from the warm position in which the case on Friday placed the Medico-Missionary."

The *Munster News* also joined in the chorus for the priests and declared that " Mr. Hickson,

in his remarks yesterday, voiced the inward sentiments of all respectable non-Catholics on this question, but none of them had the courage hitherto to take the bull by the horns, and move for the expulsion of the proselytiser from the city. Now that matters have been brought to a head, and that Dr. Long's real purpose has been publicly admitted, it is to be hoped that the people of Limerick will hear no more of him or his ridiculous 'Mission to Roman Catholics.' "

The following Sunday, Bishop O'Dwyer's Lenten pastoral was read in all the churches of the diocese, and in it he referred to the "Protestant Medical Mission," which he regarded as an "outrageous insult." He also expressed his regret that "Father" O'Donnell's appeal to the Protestants had been treated with contempt, and said: "If anything so untoward should follow, the blame must rest on those who allow their Catholic fellow-citizens to be treated with the disrespect and insolence which this Mission implies." In a reference to this pastoral, the *Munster News* described our Gospel as "the Gospel of hate and greed and cant and all unrighteousness."

The temperature had steadily risen, the attack had been well supported, the civil authorities and Roman Catholic ecclesiastics had joined hands with the mob of Limerick. "Despicable," shouted the one; "Outrageous insult," thundered the other. We could do nothing but quietly wait upon God till the storm should abate, as we felt assured it would. Never for a single day was the dispensary closed, and never was it empty of patients at dispensary hour. We were thankful for even the few poor people who had courage to visit us for some bodily sickness or

pain, and for the opportunity of speaking to them of God's love in Christ Jesus. Again and again I received attention from the mob in one district or another. To shout "Dr. Long" was the signal for a rush from lanes and courts of excited and ignorant poor people, who believed they were doing good work by shouting, hissing, spitting, and howling, as if possessed by demons, and who regarded me as fair game. Some were in earnest, some considered it all good fun, and many looked on interested. I had my police escort as usual to give me personal protection, but a surprise kick from an apparently respectable person, or a spit in the face from a passing factory girl, could not always be guarded against. *The police assured me it was worse than useless to make any arrests in such cases, as they would not be supported by the magistrates!* The police authorities became anxious for my personal safety, and, on February 28th, the County Inspector of the Royal Irish Constabulary, a personal friend of mine, wrote to our Secretary, Rev. N. F. Duncan, to inform him that "an extremely hostile feeling to Dr. Long has been from time to time exhibited in Limerick, and the police have repeatedly found it necessary to afford him protection when he appeared in the streets, in order to save him from personal violence. Upon a recent occasion Dr. Long was assailed by a large crowd, and the police, with much difficulty, prevented serious rioting. In fact, Dr. Long's proceedings and presence in Limerick are a menace to the King's peace. Now it is the duty of the police to preserve the peace, and in pursuance of this duty, as well as in the interests of Dr. Long's own safety, it may become necessary to place restriction

upon his movements through the city. Under these circumstances, it is considered only fair to the Irish Church Missions to place them in possession of the facts, in order that they may consider the desirability of removing Dr. Long, or taking such other steps as may conduce to a better feeling in Limerick."

In reply to the County Inspector, Mr. Duncan wrote: "My Committee are well aware of the outrageous treatment to which Dr. Long has been subjected, and of the nature of the references to him in press and pulpit, constituting, as these do, an incitement to personal injury. I desire further to point out that Dr. Long is acting entirely within his legal rights and is entitled to the same toleration as is freely granted to Roman Catholic propagandists in this country. If Dr. Long were carrying on his work in Spain, Italy, or France, the authorities would see that this toleration was assured to him. We ask you for nothing more than this in Ireland. With regard to your reference to possible restrictions on Dr. Long's movements through the city, I have only to say that any such steps will be taken entirely upon your own responsibility."

This letter from Mr. Duncan was followed, on March 29th, by an official reply to the County Inspector from the Committee of the Irish Church Missions. In this letter the attention of the County Inspector was directed to the full explanation of the nature and methods of the Mission which I had printed and largely circulated soon after "Father" Tierney's first attack. They held that I was acting entirely within my legal rights, and insisted "on adequate steps being taken by the police to deal with the

disorderly and lawless element," so as to secure the immunity to which I was fully entitled. The County Inspector was also reminded that neither the Committee nor I had ever asked that personal police protection, of the nature instituted by his orders, should be accorded to me, nor did they consider that it at all met the necessities of the case. The letter continued : " The Committee regret to find that no steps appear now to be taken to check the gathering of hostile crowds when Dr. Long is visiting the houses of patients ; recent instances have shown that crowds are allowed thus to assemble, even in the case of visits to Protestant patients, and to waylay Dr. Long on his reappearance in the street. The Committee deem it intolerable that this state of things should be allowed to continue ; they cannot permit the authorities to evade their responsibilities by declaring that Dr. Long's presence in Limerick is a ' menace to the King's peace.' The King's peace is menaced when a practically free hand is given to those who deliberately set themselves to intimidate and assault a citizen in the exercise of his legal rights. The Committee note the intimation contained in your letter as to the possible restriction of Dr. Long's movements through the city. Such a course would, in the Committee's view, be not only an interference with the liberty of the subject, unjustifiable in the present case, but would involve a serious responsibility in placing a restriction upon the performance of his duties as a physician. The remedy for the present troubles lies in a faithful and fearless discharge of their duty by the police towards the unruly and evil-disposed. This the Committee will not cease to demand at all costs."

Bishop O'Dwyer was now most energetic in pressing his demand for a Roman Catholic University upon the Government, and finding that this continued assault upon the Medical Mission was attracting considerable public attention, which was not in his favour, the priests and press, for a time at least, ceased fire, and comparative quietness was restored. My correspondence had been for some time of a very varied character. I received many anonymous letters containing abusive language, and expressing the utmost contempt for myself and the Mission; on the other hand, I had letters, some from Roman Catholics, expressing sympathy, and approval of the stand we had taken against priestly tyranny. The leading Christian papers supported the work, and one of them published the following lines, which I quote here as they give all praise to Him who is "Our Life, our Sweetness, and our Hope."

ST. MATT. v. 11, 12.

(Limerick.)

I see a warrior of the Word,
 Calm 'mid the crowd's uproar;
 A Perseus, with a better sword
 Than Perseus ever bore.
 I see him stand amid the storm—
 Of noble port and manly form—
 To play the manly part.
 That clear, calm light is in his eye,
 To dare, direct, defeat, defy;
 Light from the fire that cannot die,
 God kindled in his heart.

God's cause is thine, thou warrior bold ;
That deeply-hated cause,
Refused, rejected, as of old,—
His bitter-healing laws.
Fear not ! but stand and fight ; for thus
One " fought with beasts at Ephesus,"
That *men* they yet might be.
God's fire, enkindled in the breast,
Dispels all hope of earthly rest ;
For it have died earth's very best,
And now it glows in thee.

And is my country worth that life,
That manly life of thine ?
And is her future worth the strife
Of energy Divine ?
He KNEW, who spoke within thy breast.
And bade thee sacrifice thy best
For my misguided land ;
Who bade thee toil for her and pray,
Withstanding in the evil day ;
Stand, till His foes the Lord obey,
And having conquered, stand !

CHAPTER IX.

THE CRISIS.

THE LORD CHIEF JUSTICE AND THE MISSION.

THE resources of the Church of Rome in her efforts to destroy the Mission in Limerick were not yet exhausted. Full of confidence that Mr. Hickson had already made its position untenable, and that the police were determined to restrict my movements through the city when visiting patients ; and assured of a free hand being allowed to the mob, she considered that all that was now necessary was that a *coup de grace* should be given to end the agony, and to rid the city for ever of such a pestilential source of infection.

Who could do this so effectively as the Roman Catholic Lord Chief Justice of Ireland, who was at this time visiting Limerick for the Assizes ? Through the County Inspector he was informed of Rome's objection to my presence in the city, and he readily lent her a hand. In charging the Grand Jury his Lordship said : " I see that the people of this city have been somewhat excited by the presence of a Doctor Long—I think that is the name. He is an agent of what I believe is described as the Irish Church Missions to Roman Catholics. He has been mobbed by the people. Now, of course, any violence on the part of the people is wholly indefensible ; it is much to be deprecated. But if the people would take my advice—and I have great interest in this city from old associations—they would leave these agents of that Society entirely alone. They would pass them and not notice them. They

would not make martyrs of them, because, gentlemen if they make martyrs of them they only secure that the monetary stream comes in greater volume from England. It comes in greater volume from a very pious, a very well-meaning, and, indeed, I would say, a very rich section of the English community. The people should not make martyrs of these agents of this Society. The Protestant community—the respectable Protestant community—of this city and of this country do not in any way associate themselves with these attempts by this so-called Irish Church Missions to Roman Catholics. The Irish Church Missions are supported in England by people who are very well-meaning, who are very religious, but who have no conception of the worthlessness of the Irish Church Missions in this country. That is all I say. It is enough.”

In this address no reference was made to those who through pulpit and press had led the people to acts of violence. “Father” Tierney’s incitement to the Confraternity was not mentioned. My presence as an agent of the Irish Church Missions was the sole cause of all the trouble, and the people were advised not to make a martyr of me, not because they would be hanged if they did, but because more money would be sent from England to support the Mission. After reading this address, I first felt inclined to pity myself, and say: “Poor Dr. Long, he is now to be boycotted; the Lord Chief Justice has declared that no respectable Protestant would associate with him; he is to be left entirely alone; his work is worthless; his presence is a crime; there is nothing else against him; but nothing else could be worse.”

Soon, however, I began to pity the Lord Chief Justice, for he spoke in ignorance of the work of the Irish Church Missions, and his attack on the Mission only hurt himself. He was abundantly answered in the public press, and was shown how inaccurate and unfair his statements were.

The following letter from Capt. Tottenham, the Chairman of the Irish Church Missions, was published in the daily papers, in reply to this attack:—

To the Editor of the “Daily Express.”

Sir,—My attention has been drawn to certain strictures passed by the Lord Chief Justice of Ireland, in his address to the city of Limerick Grand Jury, upon the Society for Irish Church Missions, and reported in your issue of the 7th inst.

The matter will certainly receive the attention of the Committee of that Society at their next meeting. Meanwhile, I feel that it is incumbent on me, as Chairman of the Committee, to ask you to allow me to express my very great surprise and regret at the course taken by the Chief Justice. That a Roman Catholic Judge should allow himself to give expression to his personal prejudices against a Protestant Society on such an occasion is, to my mind, deplorable, whatever his private opinion may be as to what he calls its “worthlessness.”

The reference to the Society’s supporters, as if they were wholly English, and the supposition that no respectable Protestant supports the Society, can only be attributed to lack of information on the subject. One can hardly imagine that the Lord Chief Justice would thus stigmatise the Society if he knew that it had received the cordial support of such men as, *e.g.* Archbishops Whately and Plunket, and Lord Cairns, and that it has the valued support

to-day of a large number of the clergy and laity of the Church of Ireland.

Few missionary societies receive universal support. None, I venture to think, should be exposed to gratuitous insult such as that offered to the Society for Irish Church Missions by the Lord Chief Justice of Ireland.

Yours faithfully,

F. L. TOTTENHAM, Capt.,
Chairman.

The following striking vindication of the Society from a Roman Catholic was also published by the *Daily Express* :—

To the Editor of the "Daily Express."

Sir,—Allow a Roman Catholic—one of many Roman Catholics who share my views—to offer a small and feeble protest against the attack made by one of his Majesty's Judges upon the Irish Church Missions. I will pass over the circumstances—it is not for me to say that they were unseemly—but I will say that the charge of "worthlessness" brought by Lord Chief Justice O'Brien is the reverse of true.

It is not long since a publican, either a member of, or connected with, the corporation of Dublin, gave the toast, "God bless Mrs. Smyly," in a circle convivially assembled. He was called on for an explanation, and spoke as follows: "I mean every word of it. But for Mrs. Smyly, nothing would ever be done for our poor. Half the charities in Dublin are owing to her. So again I say, 'God bless Mrs. Smyly.'" No one could contradict him, and I don't think he drank the toast alone.

The Catholic Church does a great deal to benefit various religious Orders who appear to acquire wealth through advertising poverty. There can be no question that the increase in the number of religious establishments is becoming serious. Who is to support

all these people ? Somebody must go to the wall ; and I am afraid but for Mrs. Smyly our poor would be much more neglected than they are. Take the public institutions. The hospitals are nearly all Protestant ; and odd to say, the poor prefer the Protestant to the Catholic. There was no Prison Gate Mission thought of until the Protestants had established one for some years ; Convalescent Homes, Rescue Homes, nothing was ever done for our poor, save under the stimulus of Protestant initiative and example. For years the misfortunes and wretched fate of Irish emigrant girls landing friendless and helpless in New York, formed the subject of talk—talk among Roman Catholics. It was a Protestant lady, Miss O'Brien, who opened a home and shelter for the poor creatures. Her example was followed, as usual, by the nuns. I could multiply instances, but the subject is an ungrateful one. I content myself with assuring the readers of the *Express* that there are thousands of Catholics who feel with me a debt of gratitude to the Irish Church Missions, especially that portion of it connected with the venerable lady whom I believe to be still among us. Mrs. Smyly was the greatest benefactress the Irish Catholics ever had. She gave her life to their service without proclaiming her devotion and self-sacrifice from every pulpit, or demanding recognition and obedience from the lay body, as if she were superhuman.

I hope you will find space for this note. A feeling of justice impels me to say that I hold the statement of the Lord Chief Justice to be at variance with the truth.

Obediently yours,

“CIS-MONTANE.”

At the Medical Mission the work of ministering to the sick in body and soul went on quietly, many

expressing their gratitude for all they received in words and deeds. Several were led to conviction of sin and to faith in Christ Jesus alone as their Saviour, and had courage to come out of Rome and to join the Protestant Church. We were all filled with thankfulness to God because the crisis had passed ; the great guns of Rome had all been fired, and we rejoiced to find ourselves and the Mission nothing the worse since their discharge. They certainly created a considerable report, which attracted attention over a wide field, and it took some time before we were able to judge our position correctly, owing to the noise, as well as to the dust and smoke, which their discharge had created. We were reminded of the promise in Isaiah : “ No weapon that is formed against thee shall prosper ; and every tongue that shall rise against thee in judgment thou shalt condemn ” (*Isaiah* liv. 17).

CHAPTER X.

ROME RULE IN IRELAND.

THE Rev. Edmond O'Leary, C.C., was at this time curate to the Very Rev. T. R. Shanahan, P.P., V.G., St. Munchin's, Limerick. He was an earnest young priest, zealous in guarding his flock from the influence of the Mission, which he, no doubt, regarded as Satanic. The following is an account of an incident in connection with the work of the Mission, in which for the first time we came into touch with this young priest :— One Saturday, about 12 o'clock on a warm summer night, a loud knock brought me to my hall door, and on opening it I saw a lady in evening dress who anxiously asked me if I would accompany her at once to see her gardener, an old man living in her gate lodge, whom she feared was dying. On reaching the gate, I observed a priest coming out of the lodge. He stood for a moment, and then I overheard him saying to the old man's wife that he had done all he could for her husband, and that he would pass away in a very short time.

His words fell as a sentence of death and removed the last ray of hope from the wife and daughter. They were overwhelmed with grief ; the old woman stood crying bitterly and wringing her hands, while her daughter, a delicate young woman, threw herself upon the grass in an agony of despair. The priest offered no word of comfort, but turned from the scene and went away. In passing out of the gate, he caught sight of me as I stood waiting. Immediately he turned back again and re-entered the lodge.

He told the old woman not to allow Dr. Long to see her husband on any account, and that if she did she would have to take the consequences. He then went away. After conversation with some of his friends, I expressed my willingness to see the dying man and to help him in any way I could. After a short consultation, his wife said that as the priest had stated her husband was dying, I could do him no harm, and perhaps I might be able to do him good.

She conducted me into the tiny room where the old man lay. It would be difficult to describe adequately his shocking state, and the surroundings in which he was struggling for life. He lay unconscious in a hot and stifling room; several candles burned dimly, and both windows were tightly closed to protect him from draughts. He breathed rapidly; a cold perspiration covered his forehead, and death appeared to be swiftly approaching. There was not a moment to be lost in the attempt to save his life. Immediately the windows and door were thrown wide open, to admit the cool, fresh air; a coarse, heavy counterpane and several blankets which covered him were removed, leaving him comfortably, but lightly, covered; then from beneath a coarse flannel shirt, a thick cold linseed poultice was scraped off his chest, and another from his back. He was literally buried in bedclothes and meal. His hands, his face, and his feet were bathed with hot water, and a hot flannel stupe was applied over his heart. The remains of the whisky, with which he had been dosed every hour, were emptied out of the window, and replaced by a cup of hot milk and tea. He soon lay clean and comfortable in a fresh

room ; he was relieved, and breathed more quietly ; hope returned to all in the lodge, all crying had ceased, and now his wife and daughter were busy waiting on him. At three o'clock he at last became conscious, and said : " Oh ! doctor, I'm grand now." It was a great pleasure to me to hear him speak, but who can measure the joy of his poor wife when she heard his voice once more. He was very weak, but our good little nurse took charge of him, and under her care he steadily regained his strength. The priest, whom we now had learned was " Father " O'Leary, returned on Sunday afternoon. He wished to see the old man, but our nurse firmly refused to allow him to see her patient until he had promised her to say nothing to disturb him.

He appeared excited and annoyed at finding the gardener alive, and turning to his wife said that as she had allowed Dr. Long and his nurse to attend her husband, after the warning he had given her, she must now be prepared to take the consequences. The spirit of the old lady rose strong within her, and losing all fear of the priest, she faced him, and in a loud and indignant voice, she asked : " For what, sir ? for what, take the consequences ? is it for having my old man with me to-day, when you told me he would be dead in half an hour last night ? For what, sir ? Is it for all the good nurse has done for him, never leaving him the whole day ; or for what the mistress and doctor have done for us ? May God bless them all, and I'm more than thankful for the consequences of letting them attend and save my old man."

The priest was obliged to retire quickly from the lodge to escape the storm that had burst on his head. He went away, and gave no further trouble in this

case. My patient quickly recovered from his attack of pneumonia. We spoke to all in the lodge of God's love in Christ, and the old man was never ashamed to confess his gratitude to us, or his faith in Christ as his Saviour. This incident occurred in the summer of 1900, and may help to explain "Father" O'Leary's attitude towards the Mission during the year we are considering.

March, April, and May passed quietly without any public notice being taken of the work at the dispensary, which slowly but surely was gaining ground and winning confidence amongst the sick poor, as the numbers who ventured to attend, in spite of all threats, proved. This quiet work was again disturbed in June, 1901, which was perhaps the most exciting time we ever passed through. Great pressure was continually being exercised by the priests to undermine the Mission ; and the spy system was complete. Orders were given that I was on no account to be admitted to any house owned by a Roman Catholic, and I was still closely guarded by police whenever I left home.

On Sunday evening, June 2nd, just as I was leaving the house to attend evening service, a young woman entered our front gate ; she said her husband was ill in bed, and asked if I would call to see him. They were both Protestants, living in Thomondgate, a poor district on the outskirts of Limerick. The case not being an urgent one, I called after service was over, about 8 p.m. The Roman Catholic landlady and this Protestant woman welcomed me at the door as I went in to see the patient. I found him in bed, suffering from an inflamed and painful knee. While dressing it and applying a bandage, in my efforts to give



Thomond Bridge, Limerick.



him relief, we were suddenly startled and disturbed by hearing a loud and angry voice shouting outside the room door: "You had no right to let him into this house. He's a proselytiser, and you must get him out now at once."

It was "Father" O'Leary! The timid landlady meekly tried to excuse herself, saying: "They are Protestants. I cannot interfere with them. They sent for him." This did not satisfy the "holy man," and again he shouted at her: "This is a Catholic house, and you must get him out. Put him out at once."

The patient and his wife were greatly disturbed at what was taking place outside their door, and feared I would be attacked, as a crowd had commenced to gather in front of the house. On opening the door, "Father" O'Leary asked, in a sharp, insulting manner: "What are you doing here? Get out of this, you brute." I called one of the policemen at the door into the hall, and again "Father" O'Leary used strong language. As I left we were followed by a crowd of his parishioners shouting, calling names, and using bad language. No attempt was made by the police to interfere with them in the enjoyment of this pastime.

The following Tuesday I visited my patient again, and was but a few minutes in his room when a constable came in, and said: "'Father' O'Leary has collected a great crowd at the Treaty Stone, where he is haranguing them." He asked me not to leave the house until he could get help from the central police barrack in William Street to give me protection. He said: "I am a Roman Catholic myself, and I do not approve of the way 'Father' O'Leary is carrying on at all." The crowd now commenced to gather in front of the house; they were armed with stones,

and even poor wretched old creatures would shake a stone at me through the window, and shout : “ That’s for you, you old devil, when I get you out.”

The following account of this incident appeared in the *Limerick Echo*, a Roman Catholic paper, which makes no mention of “ Father ” O’Leary, who raised the row :—

“ Considerable excitement prevailed to-day at Thomondgate, arising out of a visit of Dr. Long to the locality. It seems Dr. Long’s visit was to some person in the place, and his appearance attracted a considerable crowd of women and girls, who hooted and yelled at him. The news was quickly conveyed to William Street barracks, and a party of police then proceeded to the place, their advent being greeted with derisive cheers. District Inspector Hetreed was in command of the police at the outset and dispersed the crowd, who remained at some distance, vociferously displaying their antipathy to Dr. Long. The County Inspector, Mr. Hayes, drove from William Street barracks to Thomondgate, and the hurry and scurry of the police constables running and driving to the field of operations, left the average observer in William Street and George Street under the impression that a battle royal was being fought in the neighbourhood of the Treaty Stone. To cap the climax, the popular resident magistrate, Mr. Hickson, who has more than once condemned Dr. Long’s Mission in the city, arrived on the scene, while cycling from Whitehall (his residence) to the city. The uproar created by the women was deafening when Dr. Long emerged from the house he had been visiting, and passed along Thomondgate to Englishtown, closely guarded, as he was, by a number of stalwart policemen.”

Having paid several visits under close police protection, I got home without hurt or injury of any kind, and again experienced how, as we abide in Him,

He removes all fear of what man can do, and fills our hearts with joy and peace.

It was necessary for me to visit this patient next day, which I did at ten o'clock. I rode on my bicycle to the house. As I passed, I saw "Father" O'Leary standing outside the priests' house. Someone shouted "Dr. Long," and immediately a crowd commenced to gather. "Father" O'Leary led this crowd, and came up to the door of the house where I stood knocking for admission; it was quite a short distance, about sixty yards or so. He commenced drawing the mob towards me, saying: "This is a proselytiser." I knocked, but could not get in. I then knocked at my patient's window; in a little time he appeared in an excited state, having left his bed, and said: "You can't get in; the door is barricaded and guarded." "Father" O'Leary stood at my elbow, between the policemen, and said: "Go away from this; you are not to go there any more." I could do nothing else, as a part of "Father" O'Leary's mob had taken possession of the house, to prevent my visiting there. As I was passing down the street, followed by "Father" O'Leary, he shouted to the crowd: "Hunt him, drive him out, he is a proselytiser." As I passed his own door, his servant skillfully smashed several eggs on my back; another young woman in "Father" O'Leary's company took up a half-brick and struck me in the back with it. I certainly admired these young women for their pluck; they sincerely believed they were serving God by following their priest's exhortations, but he lacked the courage to strike himself. The sequel to these disturbances is told in the following chapter.

CHAPTER XI.

THE LIMERICK MAGISTRATES AND THE ADMINISTRATION OF "JUSTICE."

"FATHER" O'LEARY'S conduct in these disturbances at the famous Treaty Stone caused me considerable annoyance and anxiety. I resented the attack he made upon me when I first visited this Protestant patient, who happened to live in a house owned by a member of "Father" O'Leary's flock. I consulted with a personal friend, a solicitor, as to what would be the best way to treat this attack. He suggested that he should write a letter to "Father" O'Leary on my behalf, and to this I agreed. In this letter my solicitor pointed out the seriousness of his conduct in interfering with me in the discharge of my professional duties, demanded an apology for what he had done, and an assurance that such conduct would not be repeated; he also asserted my right to visit any patient, either Protestant or Roman Catholic, who should send for me. "Father" O'Leary did not reply, but the following morning he repeated the attack, and it required many constables to protect me from the crowd he led. My solicitor then called at the Roman Catholic Bishop's palace for the purpose of seeing his lordship, with a view to try to persuade him to put some check upon his over-zealous young priest. In this object he failed, as the Bishop refused to see him. The condition of things now appeared to be critical. I felt the difficulty of my position very much, but, on looking back upon it now, I believe that if I had exercised more faith in God and more patience with "Father" O'Leary, it would have been much better.

The question was, what was to be done ? Was it right to let things go on to all appearance from bad to worse, until something dreadful should happen to attract public attention ? The police were taking every care to protect me from personal violence, but no attempt was being made to check the gathering of disorderly crowds which disturbed the peace of the neighbourhood, and "Father" O'Leary was allowed to harangue them and incite them to "drive him out." The police, no doubt, feared that if they were to arrest the priest a riot would be the result, necessitating probably the calling out of the military. I felt annoyed and troubled that my poor patients should suffer so much from these disturbances, and but for them I would probably have allowed things to develop without interfering, trusting that God would overrule it all for His own glory. I was led, after full consideration and with the advice of my solicitor, to prosecute "Father" O'Leary, with a view to having him bound to keep the peace, and failing this to draw public attention to what was taking place.

Great excitement and interest became centred in the Petty Sessions Court on Friday, June 7th, 1901, when it became known that "Father" O'Leary had been summoned to meet this accusation against him : "That you did unlawfully make use of threatening language towards the complainant, whereby he has just cause to fear that you will do him a corporal hurt or procure others to do so." This charge referred to his first attack on Sunday evening, June 2nd.

Mr. E. F. Hickson, R.M., presided, and was supported by the following Roman Catholic Magistrates :—Messrs. J. H. Roche, John Guinane, P. E. Bourke, and

John Clune. My solicitor, in most moderate language, stated the facts as I have already recorded them here. For the defence, no attempt was made to deny these facts, or to dissociate "Father" O'Leary from the leadership of the mobs from which it took so many policemen to protect me from bodily injury. His conduct was not questioned by the Court, and no doubt was suggested that he had acted in any other way than what was just and right. It was stated that "Father" O'Leary was there for the purpose, not of inciting to violence, but of protecting and controlling his flock, and that he was justified in all he did.

In cross-examination, the solicitor for the defence asked: "Is it not 'Father' O'Leary's business to look after his parishioners? Did he do anything on Wednesday that you could object to?" I replied that he had drawn the attention of the crowd to me, calling me a proselytiser, and telling them to hunt me out of the place. "Are you a proselytiser?" he asked. "Yes," I replied, "I am a proselytiser, but not in the sense in which that word is commonly used; I am a proselytiser in the sense that our Saviour was." This reply was greeted with a roar of laughter, which Mr. Hickson tried to check, calling "Order, order." "You want to bring others to your way of thinking?" "Yes, certainly," I replied, "as every other man in the world does. I do not object to being called a proselytiser, but 'Father' O'Leary used the word as a means to incite the crowd, and I considered my life was in danger in consequence." "From the egg?" he suggested. "No," I replied, "but from the half-brick."

The defence argued that what had occurred on Sunday night did not amount to a threat or attack

on "Father" O'Leary's part, but was only a bit of incivility which both sides were guilty of. "Father" O'Leary, when asked for an explanation, said: "I went to the house in the discharge of my duty, and I think I would be bound to go there again, for knowing Dr. Long to be a proselytiser, there might be a fear of his interfering with the Catholic people of the house."

The magistrates retired to consider the case, and after a short time returned.

Mr. Hickson announced their decision, and said that his colleagues wished him to say "how very much grieved they were that this case should have come into Court. A very good advice—a strong advice—had been given by the highest authority in the land to the people of Limerick, and all persons concerned, about Dr. Long. He referred to the remarks at the recent Assizes by Lord O'Brien, to leave him alone, and in a very short time, by being left alone, Dr. Long's employment would be gone. In this instance, unfortunately, the Rev. 'Father' O'Leary—they believed acting conscientiously in the discharge of his duty—seeing Dr. Long go into that house, knowing him to be an avowed proselytiser—avowed by himself—and believing that his parishioners would be interfered with in their religion, immediately went in. Words occurred which, he said for himself he believed 'Father' O'Leary thought—having regard to the interference of Dr. Long with his parishioners—he was more or less justified in using. They thought that the case should be dismissed, as they did not think from the language used that there was either a threat in the words, or that they conveyed a threat to Dr. Long's mind—a threat on the part of the Rev. 'Father' O'Leary. They

hoped in the future that these scenes would not go on, as it was very disgraceful that the whole city should be disturbed by this gentleman—by his acts. He was not saying anything personal to him. Everywhere he went he was followed by a mob. Would it not be very much better to leave him alone, give him no employment as regards his profession, and then he could not interfere with them.” They dismissed the case!!

The police had summoned the two young women, one of whom was “Father” O’Leary’s servant, who had distinguished themselves by their good shots at Thomondgate. There were a number of other people also prosecuted for riotous conduct in attacking a Protestant family whom I had visited in John Street. The young women, Margt. McGrath and Margt. Casey, were charged with assaulting me on the 5th inst. Sergt. Lloyd gave evidence to the effect that McGrath had struck me with a half-brick on the back, and Casey had hit me with two eggs. The defendants were bound over to keep the peace, themselves in sums of £5 and two sureties of £2 10s. each, or in default a month’s imprisonment. Surety was at once given, and they left the Court evidently enjoying it all as a good joke.

At the close of the proceedings the Very Rev. “Father” Shanahan, P.P., V.G., of St. Munchin’s, was allowed to harangue the Court on my being the cause of all the disturbances in Limerick.

Exciting scenes took place outside the Court House after the trial, and the police had much difficulty in escorting me home in safety, as the mob indulged in stone-throwing and made many nasty rushes.

CHAPTER XII

THE LORD BISHOP OF DERRY ON THE LIBERTY OF IRISH PROTESTANTS.

QUESTIONS IN PARLIAMENT.

THE immediate result of the publication of this case in the daily papers was that public attention was once more directed to what was taking place in Limerick concerning the Medical Mission. The *Daily Express* in a leading article commented severely on the decision of the Limerick Magistrates, which it characterised as “extraordinary,” and suggested that the case should be brought before Parliament. The Protestant press felt that injustice had been done by Mr. Hickson’s justification of “Father” O’Leary ; by his laying the responsibility for the disturbances upon myself ; and by his advice to the people of Limerick to give me no employment as regards my profession. A number of letters also appeared in the *Daily Express* commenting on the persecution which was now directed against all those who were in any way associated with the Medical Mission.

Some Roman Catholic patients were at this time abused, threatened, and frequently beaten, and Protestant patients suffered in many cases.

The following letter from a poor Protestant was published in the *Daily Express* :—

Sir,—I would ask you to make the following facts public :—On Friday, the 31st May, my daughter being ill, I sent for Dr. Long. On that night the

door of my room was broken in by a mob, and the window was smashed with stones. On Sunday, when my wife went out she was stoned, several arrests being made by the police. A Roman Catholic priest came into my room and remarked: "Well, is it you who is causing all this annoyance?" My wife said it was not; that she did not know why the annoyance was being caused. He then said: "It is a nice place you have nested yourselves amongst my people." I told him they were a disgrace; he said: "Keep cool, my buck, you won't have the best of it." I asked him to leave, but he said he would stop as long as he liked; that Dr. Long was not a proper person to bring amongst his people.

On the 5th of June, I was served with a notice to quit my room. Every time we appear in the streets we are stoned. Our water supply was cut off. My daughter went out on Friday morning, and a woman struck her in the eye. She left for a situation on Friday evening, and was obliged to procure a police escort to the railway station; the same night a rabble lit a tar barrel underneath my broken window, and we were nearly suffocated. I will thank you to make these facts public. I am only a working man.

Your obedient servant,

HUGH McCABE.

19, Broad Street, Limerick,
8th June, 1901.

The Right Rev. Dr. Chadwick, Bishop of Derry and Raphoe, who had on a previous occasion publicly vindicated the work of the Mission in the case of Violet Hegarty, also wrote to the *Daily Express*, saying:—

Sir,—You are right indeed in your hope that the "amazing incident" in Limerick may be "brought before the notice of Parliament." England should be made to ring with it as it would be made if the aggressor

and the victim were reversed. For the freedom of all Ireland is at stake. For what is done with impunity to-day upon the Shannon, will certainly be attempted to-morrow upon the Liffey and the Lee.

But it is highly important that the attention of Parliament should not be confined to one day's proceedings, however audacious. Previous incidents are logically part of the same transaction. This is the second time that justice has been refused to Dr. Long, and he has been insulted by the magistrates of Limerick. When the Rev. Mr. Shanahan was allowed to harangue the Court "at the close of the cases," and to predict—or to "very greatly fear"—that if Dr. Long be allowed the freedom of a British subject, "the poor people of his own St. John's and St. Mary's parishes will have their own way," this consuming dread of his must be taken along with a previous utterance of another priest to the organised confraternities: "Our blood is up, and I will not be answerable for the peace of the city, nor for the actions of the women of Clare street—one of them is worth the whole of you; and now I leave that pious fraud in their hands. He is the law-breaker and not we."

When the Rev. Mr. Shanahan, after insinuating that Dr. Long is "forcing himself upon" Romanists, who would long since have invoked the law if this charge were true, ventures to demand in a Court of justice, and unrebuked, that "some restriction should be put upon him," this audacity only becomes intelligible when we reflect that it was suggested to Mr. Shanahan by a responsible official of the State. The County Inspector of Limerick, on the 28th of February, in answer to a demand for protection from the effects of the incendiary language I have quoted, wrote the following amazing words:—"Dr. Long's proceedings and presence in Limerick are a menace to the King's peace. It is the duty of the police to preserve the

peace, and in pursuance of this duty, as well as in the interests of Dr. Long's own safety, it may become necessary to place restrictions upon his movements through the city." I have elsewhere expressed my conviction that these words alone should have been the subject of a debate in Parliament.

To such a pass have we come as concerns the liberty of Irish Protestants ! By all means let us ascertain whether a Conservative Government, with the strongest majority of modern times at its back, is as ready to betray the freedom of individual subjects as that of education at the bidding of the same tyrants.

Another point should be remembered. All this truculence has well succeeded in drawing off attention from the defiance of law by the Limerick nuns which began the trouble ; and also from the failure of the Roman Bishop (of Limerick) to retract his charges against Judge Boyd, charges of which the falsity was proved, not only in your columns, but even better by the reluctance of all his co-religionists, even to ask a question upon the subject in the House. Yet, they are the most inquisitive of mankind !

Obediently yours,

June 10th, 1901.

G. A. D. R.

On Thursday, June 13th, Mr. Wm. Johnson, M.P., on returning to the House of Commons, immediately handed in the following question, which he had an opportunity a few days later of putting to Mr. Wyndham, the Chief Secretary for Ireland. He asked "whether his attention had been called to the trial of the Rev. E. O'Leary, C.C., at the Limerick Petty Sessions, on Friday, the 7th inst., on a charge of using threatening language to Dr. Long, in consequence of which a crowd gathered ; whether he was aware that during the week Dr. Long was attacked when visiting

a house in Thomondgate to attend a Protestant patient, and that, after the Bench had adjudicated on the case against the Rev. E. O'Leary, the Rev. 'Father' Shanahan, P.P., said, while Dr. Long continued in Limerick the same scenes would occur ; and whether the Government would take adequate steps to protect Dr. Long in his rights as a British citizen."

In reply, Mr. Wyndham said : " Yes, sir. The Bench consisting of five magistrates decided unanimously to dismiss the charge on the grounds, apparently, that the words complained of did not amount to a threat, and were no more than words of rudeness or incivility, and that the Reverend gentleman was not responsible for the acts of the crowd. The reply to the second paragraph is in the affirmative. Dr. Long visited a Protestant, who had for two months been a lodger in the house of a Roman Catholic. In consequence of the attack on Dr. Long two persons were summoned for assault on June 7th and bound over in £5 for a month.

" In reply to the third paragraph, the Government will continue the police protection which has been given Dr. Long since January 14th. The police reported at that time that Dr. Long's action was often injudicious, and that he seemed disposed to court an exhibition of hostile feeling.

" I directed, on Jan. 22nd, that although Dr. Long's conduct was injudicious, protection must be continued. I ought to add, in justice to the police, that Dr. Long occasionally evaded protection, and that it is, so far as I know, only on such occasions that he has suffered from the hostility of the crowd."

" Further," he said : " It is to be regretted that Dr.

Long, or rather the Society which employs him, should conscientiously think it right to afford gratuitous medical attendance, with the avowed object of making converts in the midst of a Roman Catholic population (Nationalist cheers).

“ But in this, as in other cases of sectarian or agrarian conflict in Ireland, the duty of the Government consists in preserving the peace, and prosecuting those who break the law, and does not extend to prevention of actions which, however injudicious, are not in themselves illegal.”

CHAPTER XIII.

THE EVANGELICAL ALLIANCE AND THE MISSION.

DEBATE IN PARLIAMENT.

MR. WYNDHAM'S reply to Mr. Johnson in the House of Commons did not satisfy Protestant public opinion ; on the contrary, it rather increased the indignation that was felt at the way in which the Mission had been treated by the Irish Executive. Further attention was attracted to the Mission, which had now been given an advertisement extending to all parts of the Empire. Numerous resolutions expressing sympathy and support were received from Protestant Societies all over the Kingdom, as well as many private letters from Christian friends, all of which condemned the manner in which I was being treated, and expressed the opinion that I was not interfering with the liberty or rights of any of those who came to my dispensary.

The following protest from the Evangelical Alliance (Irish Branch), which was adopted on Tuesday, 20th June, 1901, and directed to be forwarded to the Prime Minister, the Lord-Lieutenant and the Chief Secretary, fully expressed public opinion at the time, and is typical of many others received :—

“ The Executive Committee of the Irish Branch of the Evangelical Alliance protest in the strongest manner against the treatment to which Dr. Long has recently been subjected in Limerick. They further protest against the action of the Resident Magistrate, Mr. Hickson, when presiding at the Petty Sessions Court in that city on the 7th ult., when the Rev. Edmund O'Leary was prosecuted for using hostile and

inflammatory language against Dr. Long, who in the fulfilment of his duty, and in the exercise of his lawful right, was visiting a Protestant patient living in lodgings in that city.

“The magistrate, when dismissing the case on the ground that Mr. O’Leary’s language did not convey a threat, went out of his way, while condoning the action of the priest, to denounce the action of Dr. Long; spoke of him as ‘an avowed proselytiser’; said ‘it was very disgraceful that the whole city should be disturbed by this gentleman’; and advised the people ‘to give him no employment as regards his profession.’ At the close of the proceedings he allowed a priest, the Rev. Mr. Shanahan, who was neither plaintiff nor defendant in the case, to stand up and address the Court, and to threaten that as long as Dr. Long was there carrying on his work as a Medical Missionary ‘these scenes would continue,’ and ‘the people would have their own way.’ He went on to insult Dr. Long by asserting that he was there ‘for hire’ to ‘rob the people of their faith.’

“The Committee regret that a magistrate appointed to administer the law and to protect the citizens in the exercise of their lawful rights, should go out of his way to use such language, and to sanction such an irregularity.

“The Committee further protest against the language used by Mr. Wyndham in his place in the House of Commons, on the 18th inst., when, replying to a question by Mr. Johnson, he said: ‘It is to be regretted that Dr. Long, or rather the Society which employs him, should conscientiously think it right to afford gratuitous medical attendance, with the avowed object of making converts in the midst of a Roman Catholic population.’

“Dr. Long, who is the son of one of the most esteemed clergymen of the Irish Church, has for a

number of years devoted his abilities and professional attainments to the relief of the poor and suffering, and his crowded waiting-rooms in Limerick show how his services are appreciated by the class which he is seeking to benefit. The charge brought against him by those who have no sympathy with his work, of being ‘an avowed proselytiser,’ working ‘for hire,’ is as unjust as it is untrue. If to speak to the poor people whose sufferings he is endeavouring to alleviate, of the love of God and of His free grace and mercy as it is in Christ, be proselytism, then he is a proselytiser as his Divine Master, the Apostles, and every true Minister of the Gospel have been proselytisers.

“ We claim for Dr. Long the freedom and protection of the law which is the birthright of every British subject, and we trust that the fact of his being one of a minority of the population in the midst of which he lives, and the victim of an agitation which, we have good reason for believing, is mainly artificial, will establish for him even a stronger claim to such protection.”

In Dublin the feeling of indignation was very great. Mr. Wyndham’s reply was regarded by the Protestants as an insult, and immediately steps were taken to organise a great indignation meeting unconnected with any Society.

From the Honorary Secretary I received the following wire :—

“ Be strong and of good courage ; Dublin Protestants will see you through.”

The meeting was held on Tuesday evening, June 25th, in the Round Room of the Rotunda, and was one of the largest and most enthusiastic ever held there ; hundreds were unable to gain admission, and an overflow meeting was held in the

Pillar Room. Sir Robert Jackson presided, and was supported by a crowded platform of clergymen and laymen. I attended by invitation and gave a short history of the Mission, leading up to that meeting. The contrast between the howling, hooting mobs in Limerick and the warm welcome from many old friends was so great, and the whole-hearted enthusiastic cheers from this vast gathering were so overwhelming, that only for the vivid consciousness of God's presence and His promise to sustain and keep me, my feelings would have utterly overcome me and rendered me unable to do my duty to that great meeting. I can never forget my feelings of utter helplessness and of His mighty power to keep. He did not fail nor forsake me, praise His name !

Both meetings were also addressed by Rev. J. C. Irwin, Rev. P. B. Johnson, Rev. R. C. Hallows, Dr. Clayton, and Rev. G. Wade, and were unanimous and enthusiastic in supporting and in justifying the conduct of the Mission.

The following Friday night, on the vote for the Chief Secretary's salary, Colonel Saunderson moved a formal reduction of £100 in order to call attention to the attacks on the Mission in Limerick, to which in his opinion Mr. Wyndham had afforded insufficient protection. He was supported by Mr. Johnson, and in a very moderate speech he brought the facts of the case before Parliament.

A spirited debate followed, in which Mr. Lecky (Member for Dublin University) said : "I must honestly confess I do not like the mixture of theology and medicine, but at the same time I think it my duty to say, in the first place, that Dr. Long had done

absolutely nothing which he had not a perfect right to do ; and, in the second place, that it was perfectly untrue that Dr. Long had forced himself upon those who did not want his services. In fact his proselytising, such as it was, appeared to have been confined entirely to his own house. The immediate cause of the trouble was a visit paid by the doctor to a Protestant who had sent for him. There was abundant evidence that Dr. Long had not been the sole object of mob violence.

“ Such a state of things was perfectly disgraceful in a civilised country. I am sorry to see that Hon. Members opposite (Nationalist Members) appeared to associate themselves with what had occurred. I need not dilate on the gross impropriety, after the case had finished, of allowing a parish priest to stand up and harangue the Court on the iniquities of Dr. Long. I do not see how anyone could defend that. Therefore, while I must disclaim any sympathy with the kind of Missionary work carried out by Dr. Long, I do think that my right hon. and gallant friend is quite right in calling the attention of the Committee to the matter, and that the conduct of the resident magistrate is deserving of very severe blame.”

Mr. Wyndham replied for the Government, and said protection would be afforded to Dr. Long.

At midnight the Committee divided, and the reduction was negatived by 174 votes to 100.

On Monday, July 1st, the dispensary was closed, and with my family I left Limerick for a month's rest and holiday at the seaside.

CHAPTER XIV.

THE CAR-BOYCOTT.

DUNMORE EAST is a pretty seaside village on the south coast of Ireland. It is a lovely spot for a quiet holiday in summer. Here, far from the mobs of Limerick, we spent our month with friends. I was greatly refreshed and looked forward to re-opening the Mission Dispensary at the beginning of August. I was quite prepared for whatever new experiences we might be led through in the future. I earnestly hoped that all disturbances were now over, that I should not again be interfered with, and that all who wished to attend the Mission would be allowed to do so without annoyance. In this hope I was quickly disappointed, for on arriving at the Limerick Station the car drivers refused to drive any of my family home. This was inconvenient and annoying, especially when there were young children tired after a long journey. On several other occasions Mrs. Long and the children were greatly inconvenienced by being refused a car. As for myself, since the commencement of the year the licensed jarveys had refused to drive me, and, as Limerick cannot boast of any other public conveyance, at times I was greatly put about, and my practice injured, by not being able to secure a car in an emergency. I trusted that time and patience would bring about a better state of things; I pitied rather than blamed the jarveys, and took the boycott as pleasantly as possible.

Now, however, everything was quiet; we were able to get about in the streets without insult;

nothing unpleasant remained but this stupid car-boycott. I formed the opinion from conversation with several of the jarveys who came as patients to the dispensary that it was not serious, that it was kept up by a few men by whom the rest were led, and that a little firmness would succeed in breaking it down. In this I was mistaken. I was annoyed that they should refuse to drive my family, and determined to make an attempt to put an end to it for the sake of all concerned. How far, if at all, I was personally to blame for the events I am now about to relate I must leave others to judge—I did what I believed to be right at the time.

The jarveys gave two reasons for refusing to drive—they feared being mobbed, and they feared that I would “proselytise” them if I sat on their car. Fear alone had robbed them of their manhood, so that they could not drive a lady and her children because they belonged to me. They had some reason in their first excuse, for several who subsequently attempted to drive me were beaten. But there was no reason for their being afraid of my hurting them in any way. I had been on very friendly terms with some of these men before the disturbances commenced, and on several occasions during a long drive they had entered freely into conversation even on religious subjects, and I must confess that they did their best to convert me to their way of thinking. Although they assured me that I was outside “the one true Church,” and on the broad road to perdition, I did not take offence, and we always parted good friends.

Having now become such a notorious character, and being branded as “a proselytiser,” they feared to drive me, lest I should seize the opportunity, while

sitting on their car, of forcing religious conversation upon them ; and all assurances to the contrary were of no avail. I made up my mind to test the strength of this boycott before it became permanent. Having made myself acquainted with their regulations and bye-laws, I determined to insist on being driven.

On Saturday, August 10th, about 12.30 p.m., having received a call to visit a patient at some distance I got upon the first car I met on the stand at the corner of William Street, and asked the jarvey to drive me to the Military Road. When he recognised who he had for a fare, he appeared frightened, and nervously said : “ I’ll not drive you.” “ Why not ? ” I asked. “ I’d be afraid of my life,” he replied. I tried to assure him he need not fear, that if he wished we would take a policeman on the car with us, but he would not move though a policeman came to encourage him.

“ Well,” I said, “ drive me to the Town Hall ; you cannot refuse to take me there to see the High Constable about this matter.” “ I’ll drive you nowhere, and get down off my car,” was his answer, at the same time endeavouring to push me off the seat. I called a policeman and asked him to protect me from his assault, and said : “ I have engaged this public car, as I have every right to do, and since you refuse to drive me to see the High Constable, which according to your rules you are bound to do if any dispute should arise, I will remain on this car until the High Constable comes to me.” Having thus entirely committed myself, I sat quietly and waited for the High Constable. The jarvey was a bit puzzled, he got off the car, looked at me, and I smiled at him.

A great crowd had now collected—it being market day the city was more thronged than usual—and were interested spectators of this dispute between the jarvey and his fare. Someone suggested to take the horse from under the car. This was quickly done, several men lending a hand. One could not help being amused as they laid the shafts on the ground. I was able to comfortably retain my seat, but when they proceeded to pull the cushions off the car and to hoist the shafts in the air, it was with difficulty I remained on the car by climbing into the driver's seat. This movement was greeted with a great deal of shouting, while I tried to take it all as pleasantly as possible.

At this moment Mr. Forrest, the City High Constable, pushed his way through the crowd. He immediately commenced to abuse me for creating such a disturbance; he would not listen to me when I told him how I had asked this man to drive, and what he had done to me. Having secured the jarvey's name and number I got off the car, and under an escort of police and a send-off from the crowd, I proceeded to visit my patient.

I formally reported this jarvey for his refusal to drive, and related the incident to the Secretary of the Hackney Car Committee; at the same time I stated that I held him responsible for the conduct of these jarveys, and asked that immediate steps might be taken to secure to me the enjoyment of my right to hire a public car in Limerick.

On Wednesday, August 21st, my letter of complaint came before the Hackney Car Committee of the Corporation, the Mayor presiding.

The situation was discussed by the Committee. The Mayor said : “ Under ordinary circumstances it would be a grievous offence for a jarvey to refuse to drive any person, but is this an ordinary circumstance ? We know that the Judge and a Bench of Magistrates in their Courts, and some people who would be best calculated to defend this gentleman’s conduct, have refused to identify themselves with him. If these jarveys were to drive this proselytiser about the city, they would leave themselves open to certain pains and penalties in the locality in which they reside. I regret the incident that has occurred, but I don’t think that this Committee would be bound to take any action in the matter. That is my own honest opinion.”

The Mayor then read bye-law No. 8, which was as follows : “ That no owner or driver refuse a call while on a stand, unless, on complaint being made, he can give satisfactory proof to the Inspector that he had good and valid excuse for so refusing.” The Committee were of the opinion that the jarveys were justified in refusing to drive, one member saying he thought “ a sore head to be a very substantial reason.” Mr. Forrest’s report was adopted, and he was instructed to consult with the law-adviser as to the advisability of prosecuting me for obstructing the thoroughfare. This he did, and on Thursday evening, August 29th, the law-adviser’s report was read at the meeting of the Corporation. In this report he expressed his opinion that the Medical Missionary could be prosecuted for obstruction. The question was then raised as to whether taking such a step would not be playing into my hands by giving me some excuse to act the part of a martyr, but the Councillors in the

end unanimously adopted a resolution that I should be prosecuted. They said that while they were ready to respect clergymen of any denomination who came amongst them, Dr. Long, who had certainly interfered with the peace and prosperity of the city, was not wanted there.

The next day at the Petty Sessions Court, Mr. John Dundon, solicitor to the Corporation, applied to the presiding magistrates, Messrs. Hall, Guinane, and Roche, for a summons against me for alleged obstruction. He stated the grounds on which he made the application. Mr. Hall said: "I think Mr. Dundon is right, and as I am in the chair I will sign the summons, to be served in the usual way for the following Friday."

CHAPTER XV.

THE CAR-BOYCOTT.

A RIDICULOUS PROSECUTION BY THE LIMERICK CORPORATION.

THE only reply I received from the Corporation of Limerick to my letter of complaint, in which I reported the refusal of the jarvey to drive, was a summons handed to me at my own door. On reading this summons I found it was issued against me by the Mayor, Aldermen, and Burgesses of the County of the Borough of Limerick, and James Forrest, High Constable. It set forth that "A complaint has been made to me that you did on the 10th day of August, 1901, at George Street, in the City of Limerick, by means of a carriage or other means, wilfully interrupt the public crossing at George Street and William Street, in the said Borough of Limerick, or did wilfully cause an obstruction in said streets on said date, contrary to the 10th and 11th Vic., Cap. 89, Section 28."

The more I considered the matter the more serious things looked. Mr. Ambrose Hall, the senior magistrate on the Bench, had in a letter to the press blamed the police for not arresting me on the spot, and gave it as his opinion that I was liable to a fine or imprisonment. The prosecutors themselves were represented on the Bench. So that it was clear that between the Corporation and the magistrates I would soon find myself in an awkward position if some steps were not taken at once to meet this conspiracy.

It all seemed too dreadfully ridiculous to be true, yet with the summons in my hand there was no room for doubt. It was clear that the Corporation, and some of the city magistrates at least, were ready to run me into prison or, if possible, out of the city. The jarvey who had broken the bye-laws by refusing to drive me when I engaged him was happy and free, while I was summoned as a "culprit" before the magistrates for daring to sit on his car.

After consulting my solicitor I went up to Dublin, where I found many sympathisers, who were anxious on account of the turn events had taken. Every encouragement and assurance of help was forthcoming from Christian friends. I was fortunate in being able to retain Mr. J. H. Campbell, K.C., M.P., to conduct the defence. Having secured such eminent counsel I returned to Limerick, trusting that God would use him to put things right and to confound these foolish tricks.

Friday, September 6th, was the day fixed for hearing the case, and on this morning the Court was crowded in expectation of the proceedings. However, it was previously known to many that Mr. Dundon, the law-adviser to the Corporation, had not been well, and that on his account an adjournment would be applied for; this was granted, and the hearing of the case was put off for a fortnight.

On Friday, September 20th, the case came on for hearing. It was a new experience to appear in Court as a defendant. I was not in the least anxious. I thought of others who in scriptural times had been brought before magistrates; and whatever the result might be I was prepared for it. The Court House was crowded to its utmost capacity, and a

number of Roman Catholic priests occupied seats adjacent to the Bench. Mr. Campbell had come down from Dublin to conduct the defence. Mr. P. Lynch prosecuted on behalf of the Corporation. Mr. Ambrose Hall presided, and other magistrates supporting him were Mr. A. E. Heard, Mr. J. Guinane, and Mr. L. E. Lee. Mr. Campbell strongly objected to Mr. Hall taking part in the case. He said that on the merest grounds of public decency, to say nothing of legality, it was impossible for him to take part in the investigation of it, on account of his letter to the press. He refused to move, and “conscious of his rectitude” he presided over the Court. The following comment on the case appeared in the *Daily Express* the next morning :—

“Yesterday a Bench of Limerick magistrates dismissed the Limerick Corporation’s charge of wilful obstruction against Dr. Long. In the circumstances even Bunyan’s Bench in Vanity Fair could not have acted otherwise, yet we suppose that some people will argue from this very humble and inevitable triumph of the law that Limerick is the home of religious toleration and Christian charity. Those of our readers who are familiar with the history of Dr. Long’s experiences in Limerick, and who read the report of yesterday’s proceedings, will come to a very different conclusion.

“We do not suppose that a case more amazing in the impudence of its authors, or more unsatisfactory in its judicial conduct, was ever heard before a British Bench. The charge against Dr. Long could never have been formulated except for the support of a public whose sense of right and wrong has been wholly perverted by religious bigotry. It could have been conducted as it was in no place save in the city where resident magistrates are permitted to recommend boycotting,

and a crowded Court to cheer the offences of breakers of the public peace. We need not reiterate the circumstances which culminated yesterday in the criminal charge which, as Mr. Campbell, K.C., rightly said, the Corporation of Limerick brought against Dr. Long 'without consistency, without fair play, and without common decency.'

"On the 10th of last month, Dr. Long, in the exercise of his rights as a citizen of Limerick, sought to hire a hackney car which was not otherwise employed. The driver in direct defiance of two plain Corporation bye-laws, refused to drive him. Dr. Long sat on the car, and declined to move until the arrival of the Inspector, whose duty it was to see that the bye-laws were enforced. When the Inspector arrived, he, by his own admission yesterday, not merely refused to enforce the law, but used insulting language to Dr. Long. Finally, the Corporation, instead of depriving the driver of his license, and reprimanding their Inspector for serious neglect of his duty, decided to bring against Dr. Long a criminal charge of wilful obstruction.

"So far it is conceivable that all this could have occurred in other places than Limerick—say, in a law court of one of Mr. Gilbert's extravaganzas, or in the country at the back of Alice's looking-glass. The next step, however, would have been possible nowhere but in Limerick, and under no Government except the strongest one of modern times.

"A fortnight after the incident of the hackney car, a Mr. Ambrose Hall, J.P., wrote a letter to the Limerick Press, in which he said that, if Dr. Long had been brought before him, he would have had no hesitation in applying a certain section of the Act of Parliament, which he inserted in his letter, and regretted that the police had not arrested Dr. Long on the spot and brought him before him, when he would have dealt very promptly with the culprit. Yesterday this same

Mr. Hall sat on the Bench as Chairman in the trial of the very same matter which inspired him with these magisterial sentiments, sat there as he said with complacent self-satisfaction, and amid the applause of the Court, 'conscious of his rectitude.'

"It is small wonder that Mr. Campbell said that he had never seen a more grotesque farce in any theatre. Mr. Campbell's able examination of the High Constable made plain the facts that he had taken no steps either to punish the offending car-driver, or to summon any member of the large crowd from whom Dr. Long had to be protected by the police, and that the Corporation prosecution would not have been brought but for Dr. Long's letter of complaint. The charge of 'wilful obstruction' was of course absolutely and absurdly untenable, and the magistrates after half-an-hour's consideration dismissed the case. In doing so, they thought it necessary to condemn Dr. Long for having remained on the car until the arrival of the High Constable, and they refused to allow him costs. That is to say, they fined him what must be a very considerable sum for his misfortune in being compelled to defend himself against an impudent and baseless charge which was preferred against him, as a punishment for his attempt to vindicate his right as a citizen of Limerick.

"The question at issue was made perfectly plain by Mr. Campbell—it is, whether in a large Irish city 'the whole order and procedure of the law can be turned upside down' with the sympathy of the Municipal Council, and without a tittle of protest from the Executive Government of the country. If this is to be so, there will soon be no place in Ireland for Irish loyalty.

"Great issues may sometimes depend upon such small things as an outside jaunting-car and a Corporation bye-law."

I left the Court House with an escort of four policemen. There was, however, no hostile demonstration as on a former occasion.

While this case was being heard a number of earnest Christian people met for prayer, asking that God would overrule all for His glory, and for the salvation of many souls in Limerick.

All open opposition to the Mission was now practically over, and the forlorn hope that the Corporation would succeed in driving the Mission out of the city had been disappointed.

The charge against me of wilfully obstructing the thoroughfare had been ridiculed in Court, and though a sympathetic bench of magistrates sought to cover their retreat by an unjustifiable condemnation of my conduct in sitting on the car, they retired crestfallen.

Our hearts were filled with thankfulness to God for His deliverance from this conspiracy, and for this victory for the cause of truth and righteousness. It proved to be the last serious attack openly made upon the Mission.

Considerable public interest was taken both in England and Ireland in this case of "*The Corporation of Limerick v. Dr. Long*," and full reports appeared in leading papers. I received many letters from friends on both sides of the Channel expressing their congratulations and sympathy; but one friend, Rev. J. C. Irwin, Rector of St. James', Dublin, did more—he organised a "*Dr. Long Indemnity Fund*," and through the Protestant Press he appealed for money to pay the costs of the case. This appeal was most generously responded to, and was so successful that not only were

all expenses already incurred paid, but a reserve fund was formed to meet any possible future contingencies.

The failure of the Corporation to secure a conviction against me did not affect the car-boycott, which continued as before. Indeed, it seemed now to be more firmly established than ever, for the jarveys felt quite sure of their ground ; they knew that they had the full support of the Corporation to depend on in their boycott. My being a contemptible Medical Missionary was accepted by this body as a "valid reason" for their refusal to drive.

This car-boycott has now been in force for ten years ; that is to say, since the commencement of this century I have been unable to hire a car on the streets of Limerick.

The Corporation who deny this right to me, which they secure to every other citizen, do not refuse to take my rates, and I feel that this is not quite fair, as I see no sign of the boycott being relaxed. I have become so accustomed to it that I get on very well in spite of occasional inconvenience caused by it. I appealed to the Mayor when the lady members of my family were refused a car, but to no purpose. It has been a cause of great inconvenience to others, and has been hurtful to my position as a medical practitioner in the city, for emergencies have occurred when my being unable to hire a public car caused serious difficulty. It was perhaps most annoying when the lady members of my family were inconvenienced, particularly an elderly lady who is a sufferer from chronic rheumatism, and who was treated more than once in a shameful manner because she happened to be my mother-in-law.

The jarveys as a body are naturally civil and well disposed, but a few zealous Romanists amongst them maintain this boycott, and the rest lack moral courage to oppose it. I appealed to some of them on behalf of the children and ladies of my family, and recently several men gladly drove them without annoyance from the others, but none have sufficient courage to drive me. Such is Rome's tyrannising power in Limerick to-day !

Some years ago an old patient took me on his car, with the result that he was severely beaten. He summoned the men who beat him, and the following day, November 18th, 1904, this paragraph appeared in the *Limerick Leader* :—

CITY JARVEY'S COMPLAINT.

“ John Hanrahan, a jarvey, charged James Driscoll and Edward Upton with assaulting him at 8.30 o'clock on the 13th inst., in a shop in George Street. The defendants were fined 10s. 6d. each.”

This man became unpopular amongst his fellow-jarveys, and though he continued to drive the ladies, he was afraid to drive me again, gladly as he would have done so if he dared.

Protestants also have been intimidated, and a Protestant business man, though well disposed to me, apologised for having to refuse to hire his car to enable me to visit a patient who was seriously ill, as he feared he would be boycotted if he did so.

A Protestant gentleman was obliged to dismiss his coachman because he refused to take the carriage to drive Mrs. Long and the children from the station ; and a lady wrote apologising for being unable to send

her carriage, as her coachman was a Roman Catholic and she feared to ask him.

The matter was brought under the notice of the Chief Secretary, but he could not take action, the police could not prosecute, and the Corporation could not be interfered with !

I have borne this petty and insulting persecution, trusting that God would overrule it for His Glory, and use even this car-boycott to help in bringing many in this city to a conviction of sin and to faith in the Lord Jesus Christ.

CHAPTER XVI.

THE YEAR 1902.

A ROMISH PRIEST'S IDEA OF KEEPING HIS WORD.

THE Christmas season of 1901 gave birth to a better and happier spirit in Limerick, and as the year 1902 dawned we began to realise that the storms were over and that the dark clouds which had threatened the Mission were passing away and giving place to bright gleams of sunshine.

The closing year had been an anxious one all through, but in His love and mercy God had helped and protected us, and we were permitted with fresh hopes and increased faith to commence a new year.

Our position was a difficult one, for the Mission had been cursed, and all who were connected with it had been held up to public contempt as characters of the worst type, and as agents of the devil. To attend the Mission was the same as to go to hell itself, for all who went there would be damned, and it was a mortal sin which no priest, but the Bishop alone, could absolve the soul from. This was the teaching of the "one true Church," yet there were many professing members of this "one true Church" who did not believe her teaching in this matter. Numbers of patients were terrorised and feared to come again, so that our attendances were greatly reduced.

We had the task before us of slowly working forward day after day, seeking to live down the prejudice which had been aroused, and to win back those who through fear had been driven away.

There were many Roman Catholic patients who were in sympathy with us—those who had been to the Mission and knew for themselves that things were entirely different to what the priests would have them believe. They heard of a God who loved them, and of a Saviour who died for them, and they said it was all good, and they asked : How could a place where they heard such words be “ hell ” ?

As the mobbings had ceased, and all was apparently quiet, the Government, to my great relief, removed my police guard early in January. It was a pleasant thing to get about in an ordinary way again. Perhaps I did not fully appreciate the honour of being provided with a body-guard of such fine fellows as the R.I.C. I shall always feel grateful to those who were exposed to danger in their efforts to secure my safety, and shall ever remember with pleasure the courteous manner in which they fulfilled their duty.

The work at the dispensary went on quietly day after day, but we were aware that the priests were making every effort to restrict the influence of the Mission, and, since they believed this influence to be Satanic, one could not blame them for all they tried to do. The order that “ Dr. Long should not be allowed into any Catholic house ” was rigidly enforced. This quiet state of things continued until February 20th, when an unfortunate incident occurred which resulted in my being again placed under police protection, but not so closely as before.

It happened, as I was returning to the city with two of my little girls in the afternoon, that we were recognised by some boys and girls who were playing in the street. For their amusement, they commenced

to shout " Dr. Long," and to follow us singing, " We'll hang Dr. Long on a sour apple tree," and " Dr. Long's ould mother keeps a soup shop in hell."

A crowd quickly collected from all sides, while we tried to appear amused ; but as we passed St. Mary's R.C. Chapel a priest standing near the gate looked anything but displeased at what was taking place. Stones and mud were now thrown from behind, and we were hit several times, so we stood at bay facing a rough and jeering crowd. At this moment two priests came out of the Chapel. I went towards them, and the crowd waited to see what would happen. I asked them for their protection from the violence of their people. One of them replied : " Those are not my people." The other said : " I know who you are ; we will have nothing to do with you." They then turned down a side lane away from the crowd. A number of the young rowdies seemed bent on mischief, and were encouraged by seeing the way in which we had been treated by the priests, so they commenced to throw mud again. There seemed no way of escape from them, so quickly taking my two little girls one by each hand, I followed closely on the priests' heels : they tried to avoid us, but we were able to keep up with them, and thus secured a measure of protection.

The crowd came rushing, shouting, hooting up the lane behind us ; some stones were thrown, and one of the priests was struck on the leg. On reaching the end of the lane this priest said : " If you will go on now we will keep the crowd back." I took him at his word and we started across an open space towards home. The priests immediately turned away, having in this way shaken us off, and we were left at the mercy of the mob !

The crowd came on with a wild howl and a shower of stones ; we were all hit, one of the little girls being struck on the ankle, and unable to walk ; the other was struck on the neck, which commenced to bleed, and both clung to me crying with fear and pain.

We were immediately surrounded by a hissing, howling mob, using language which was only fit for devils—poor creatures, one could only pity them. I had never injured one of them, but their minds had been poisoned—they were not to be blamed, and God's grace restrained me from hurting any of them.

Seeing the children were hurt and crying, those near became sobered. I spoke quietly to them for throwing stones at me when I had the children with me. I said I was sure they did not mean to hurt them, and they should wait until I was by myself. All the shouting soon stopped, and some more responsible people came round offering us protection and help.

We went home surrounded by a large body-guard of Roman Catholics, many expressing regret at what had happened. The little girls soon recovered, and never since have we been annoyed in that district. It all occurred in a very few minutes, and we had no policeman with us.

During the spring of this year I was invited to speak about the work in Limerick at the Annual Meetings of our Society, and was in Liverpool on March 17th, in Dublin on April 8th, and in London on May 13th.

In every place I met with a very warm welcome from friends, who assured me that they had continually remembered me in prayer during the stormy period. It was a revelation to me to meet so many in England who were working and praying for Ireland.

Personally, I can never measure or repay my indebtedness to them for their prayerful sympathy and support.

On April 1st, at the Limerick Quarter Sessions, before his Honour Judge Adams (a Roman Catholic), an adjourned appeal case was heard, in which Edward Fleming, a bill-poster, was the defendant. He had been convicted by the magistrates and sentenced to six weeks' imprisonment for committing an assault on Constable Gargan, on the day a hostile crowd was following me after leaving the Court House when the case against "Father" O'Leary was dismissed. He had leaped at my throat, and seizing my collar had tried to butt my chest and pull me to the ground. The constable caught him, and in his efforts to make him release his grip of my coat, he got his thumb severely bitten by the bill-poster.

The Judge asked: "What is the existing state of affairs with reference to Dr. Long, and is he still in Limerick?" The Head Constable replied: "He is, your Honour, but matters are quite peaceable." The Judge then said: "This old man appears to have got excited on the occasion," and added that "he was glad to hear that things had assumed their normal quietness, and it appeared to him that the Limerick people did get flashes of common sense. He was always of opinion that the Limerick people made the greatest mistake they could possibly make in interfering with this gentleman. In the present case he would reverse the conviction."

On May 5th, 1902, "Father" Tierney left Limerick, his term of office as spiritual director of the "Arch-Confraternity of the Holy Family" having come to an end, and his departure was made the occasion of a

great popular ovation by his admirers. There was no question of his popularity amongst the great mass of the ignorant people, by whom he was regarded as a most zealous priest and a champion of the Church, but there were many also, perhaps many more than would dare to confess it, who did not regret that he was leaving Limerick. Personally, it was a relief to me, and for Limerick's sake I was glad. I never entertained any feelings of animosity towards him. I believe he was sincere and conscientious in what he did, believing he was doing it all for God and his Church. We pitied him and prayed for him, and we praised God for removing him and for sparing us to continue the work in Limerick.

The remainder of the year was spent in holding on and working quietly at the dispensary, and there was some improvement in the numbers who ventured to attend the Mission. Some stones were thrown through the surgery windows in November ; otherwise the year passed quietly.

CHAPTER XVII.

ENCOURAGEMENTS AND DISCOURAGEMENTS.

DURING the following year the numbers attending the dispensary slowly but steadily continued to increase. The work in the Mission was always full of interest. On days when the attendance was small we had more time to devote to each patient, and to enter into conversation with those who were interested in the great Message we sought to proclaim.

We heard many stories from poor people of how pressure, through threats and annoyance, was brought to bear on them to cause them to cease attending. One young woman, who for years had suffered from her eyes, and had found relief at the dispensary, said to me one morning : “ The priest came to see me, for someone told him I was coming to you. He said I should not come again, that I would damn my soul if I did. I told him how I was treated here, and said I would lose my sight if I stayed away. I don’t see any sin in it, and now I have come again to trust you to save my sight, and I will trust in God to save my soul.” She was not frightened by anything the priest had said. Some time after she led her poor old blind mother into my consulting-room. It was a touching sight to see this dear old woman so patient under her afflictions. She had come, like many others, in spite of much opposition, to trust one she had never seen. This courage showed her faith in the sympathy and attention we tried to give to all who came. She was grateful when relieved, and listened atten-

tively as I tried to help her to see Jesus as her Risen Lord and Saviour.

A young woman attended suffering from a diseased nose, the greater part of which was conspicuous by its absence ! She said she blamed a ghost for it. On asking her how the ghost caused the disease, she said : “ I was alone in my room, sitting by the fire ; the room was dark, except for the light from the fire. I heard a noise as if someone was in the room. I got frightened, and looking round I saw a ghost rising against the wall. I screamed with fright, and ran against the door with great force. I thought it was open. I hurt my nose, which became very sore, so I showed it to the nuns at St. Mary’s, and they rubbed a relic to it, but it got no better. Can you do any good for me ? ” she asked. She attended for some time, her nose healed up, but it never grew again. Shortly afterwards she left for America with a copy of the New Testament in her pocket.

It was interesting to hear from one and another the different excuses by which they tried to justify themselves as Roman Catholics for attending the dispensary. Many said that “ they had tried all the doctors in the city, and had found no relief until they went to Dr. Long, and he cured them.” Another would argue : “ If he is the devil, and will do me good, why should I not go to the devil himself ? ” Another would say : “ I see no sin in coming here ; I hear nothing wrong said, and see no wrong done, but I see good done, and hear good words.” Some devout Romanists, when asked what they would say when they went to confession next (as the Bishop had made it a mortal sin to attend the Mission), replied, they

“ did not believe it a mortal sin, and would not feel bound to confess it at all.”

Though many had sufficient courage to come away from their own districts and quietly visit the dispensary, trusting that no busy spy would see them, it was too much to expect them, when sick, to send for me, as they would at once be marked out for annoyance by their more bigoted neighbours. My visits, therefore, to Roman Catholics were very few indeed at this time. I never visited a house unless definitely invited as a doctor to attend some patient. But when a call came, I felt it my duty to go, regardless of consequences.

One evening early in February, 1903, I received a call from a Protestant woman, whom I had previously attended ; she was now lodging with her Roman Catholic sister in a Roman Catholic house. In a note she said she was very ill, and asked me to call to see her as soon as possible. I went at once. On knocking at the house, which was a corner one, the door was opened by a young man. I asked him if the patient I was looking for lodged there. “ Yes, sir,” he replied. “ she is upstairs.” On entering the hall, I met the landlady looking fierce, for she recognised me ; I asked her what room my patient was in, and in a loud and angry voice she said : “ She is not in this house at all : she is next door.” She opened the door for me to leave. My police guard were standing just outside. I said : “ I have been told that she is here, and I believe she is ; she has sent for me, and it is my duty to see her, and you must incur serious responsibility if you prevent me.” Someone on looking out of a side door shouted, “ ’Tis Dr. Long.” In a moment all the

Roman Catholics in the house rushed to the hall, and the landlady shouted : “ You will see no one in my house ; this is a Catholic house ; how dare you come in here at all ? Get out of it at once.”

It would be difficult to describe the excited state of those young women. At the time I felt very much amused, but it was sad and pitiful. The cook came up, with a kitchen maid and a pair of tongs, to lift me out, lest she should soil her hands with such dirt ! Two young women stood above me on the stairs shaking their little fists, and shouting : “ You’ll not get up here.” Several came behind me, and tried to push me into the street, while others continued to shout : “ Get out, you old souper.”

I attempted to reason quietly, but the landlady would not listen ; she seemed terribly frightened, as if her holy house had been invaded by the devil. It was useless to persist. There was no sense of responsibility to appeal to ; so throwing all responsibility upon the landlady, I bade these young women “ good-night,” and left with my police escort. Next morning I explained how matters stood to my solicitor, and he sent a note to the landlady, saying I intended calling again, and warning her against again refusing to allow me to see my patient. I called next day in company with my solicitor, but on knocking at the door we were met with a torrent of abuse, and the door was slammed in our faces ; we could not force an entrance, and it rested with the patient and her friends to take action against this wonderful landlady.

Some days after this my patient’s sister met me in the street and asked me to accompany her to see the invalid. I went with her, but as we approached

the house we were recognised, and our friends were ready to give me a warm reception. When the door was open, some six or seven young women stood in the hall. They allowed the sister to pass, but not me. They shook their fists, and shouted : “ Get off, you devil, you’ll not come in here.” I stood and smiled at them, and said : “ I pity you, you are very foolish.” The cook appeared again with a bucket of cinders, which she threw after me, while the landlady threatened to fling the scraper at my head. These people evidently sincerely believed that whatever might happen to the old Protestant lady upstairs was nothing in comparison with the evil they believed they were averting in keeping me out of the house. The old lady sent for another doctor, and died shortly afterwards.

Opposition and persecution must be expected in all Mission work, and they, no doubt, play a necessary and important part in manifesting the truth amongst Roman Catholic communities. The Word of God and the Holy Spirit of God alone can successfully overcome the power of Rome as a system full of arrogancy and hypocrisy, of superstition and idolatry, of tyranny and darkness, and deliver from her paralysing slavery human souls, leading them into the enjoyment of the light and liberty of the children of God.

I was necessarily a marked man in Limerick, but my prayer continually was that His strength might be made perfect in my weakness, and His Glory manifested through my life yielded to Him who gave Himself for me ; and that I might be found faithful in the day of test and trial,

Many good men, Protestants carrying on business in the city, entirely disapproved of the Mission, believing no good could be effected, and that it was the cause of increased religious animosity. Many acquaintances were shy about being seen in my company, and the prevailing impression on all sides was that I was not wanted there at all. I was given clearly to understand that I was not a welcome visitor to any of the city hospitals, and at one hospital Mrs. Long was refused admission to see her maid during visiting hours. The Committee controlling the Queen's Jubilee Nurse also gave special directions that their nurse should not attend any case which I had charge of. These restrictions, as well as others, I felt keenly, as I became isolated professionally. I have, however, learnt that under the circumstances they were justified, in order to safeguard the interests of independent institutions.

On one occasion, when I was attending a dear old Christian woman in a Protestant almshouse, I found it most necessary that she should have a nurse to look after her. Our Mission nurse could not do so, and the Jubilee nurse was called in, but before she could attend this Protestant woman, I, her Protestant doctor, was obliged to give up the case entirely !

During 1903 a number of incidents occurred in connection with the car-boycott, and the following will show something of the character of it : One evening, when at tea in a friend's house, a car drove up to the door with a young man, who asked me if I would accompany him to see his mother, who was urgently in need of a doctor. I went out at once with him, but as I proceeded to get on the car beside him, the jarvey said he would not drive if I got on ;

this young man pleaded with him the urgency of the case, but to no effect. We were both obliged to get off the car, and hurry along on foot. Incidents of this kind were of frequent occurrence, until it became generally known that the jarveys would on no account accept me as a fare.

It is the same to-day, in 1911, as it was at first in 1901. I believe God has His own wise purpose in allowing this annoyance and persecution to continue, and that all will work out in the end for His Glory and our good.

CHAPTER XVIII.

PEACE AND PROGRESS.

THE opening of the year 1904 proved to be the beginning of a new era ; the past had been, to a large extent, a time of conflict and of holding on while the storm blew fierce and strong from one quarter or another. Now we were entering on years of quiet work and progress in the Mission, seeking to relieve all who sought our help, and seizing the opportunity of telling out to all the best news that was ever heard. Time and patience were two of our best friends, and helped us much in removing wrong impressions, and in giving true ones, as to the nature of our Message.

The Mission work was greatly strengthened by Mr. Edwin Hare joining us in Sept., 1903. I cannot say too much with regard to his character as an earnest Christian, for his life is wholly given to God for service. He is one of the Irish Church Missions' most tactful, faithful, and fearless workers, a skilled controversialist, with a happy, bright, and cheerful manner. He was put in charge of the little waiting-room, in which no regular service is held, but where each day, when he has registered those attending at the dispensary and has seen that every patient is admitted in turn to the consulting-room or surgery, he has splendid opportunities of entertaining those waiting with Gospel story, reading, singing, or conversation. For this work he is admirably suited, and in my consulting-room I get many testimonies to the interest and pleasure patients have felt in the manner in which he has presented the Truth to them. He has full



Mr. Edwin Hare.

liberty to deal with those waiting as he feels led, and frequently a question asked leads to an interesting controversial discussion, carried on in the happiest manner, and without the least offence to any. "My opinion," he would say, "is worth nothing on that subject, but let me read to you what Jesus said," and thus attention is gained and the Truth revealed. I need not say how much I value the whole-hearted co-operation of such a gifted worker, whose witness for Christ has been greatly blessed. When not engaged at the dispensary, Mr. Hare carries on a most useful work as colporteur, visiting in the homes of the people in every part of the city, selling Testaments or Scripture portions, and entering into conversation with all who are willing to receive him. This is trying work in a city like Limerick, for many do not want either him or his books, and sometimes insults and abuse are heaped upon him; but he has won his way in a wonderful manner, and many doors are now open which a short time ago were closed against him. He is able to sell large numbers of Testaments and Scripture portions, and frequently he is recognised by old patients, and renews an acquaintance he has already made in the waiting-room.

It was a great relief to me when at the beginning of this year the Government felt justified in removing my police escort for good. For some time previously it had not been close, though I was always conscious of being followed by the police at some little distance; at night in the city it was drawn closer. Now, however, it was gone; I was free to move about again as an ordinary individual, and I believe it will never be found necessary to renew it.

We have now arrived at a period in the history of the Mission when the months and years pass quietly, without any exciting incidents or any public notice being taken of the work, which is always intensely interesting, for we have many precious opportunities of helping those who are sick, and of cheering those who are depressed and burdened. Everything, on the surface at least, is quiet ; the now famous car-boycott alone remains, as much a source of amusement as of annoyance, but a standing object lesson to all of the intolerance of the Limerick Corporation who are responsible for it. The majority of the people in Limerick have assumed an attitude of apparent indifference to the presence of the Mission, which is much better than being openly hostile ; while those who are friendly disposed amongst the humbler classes, have commenced to attend the dispensary more freely for medical relief. This is our opportunity, and looking to God for grace and strength, we try to make the most of it by pressing the claims of Christ upon all who come, as they are able to bear the message. During the year 1903 the attendances had shown an encouraging increase on the previous year, and during the following six years this increase steadily continued to grow from year to year. With a largely increased attendance, the influence of the Mission has been felt in every direction throughout the city and county, and God only knows how far it has reached.

We are always very conscious of the great power of Rome in the city, and how her people are enslaved and full of fear lest they should incur her displeasure.

“ You are as foolish in attempting to convert the Catholics of Limerick as if you tried to take the rock

of Gibraltar by firing peas at it," was a remark made to me by an earnest and confident Roman Catholic young man, and surely he was right, for if we depended upon *our* efforts no good could be effected, but our confidence is not in anything we can say or do, but in what God can do, and we have faith to believe that He can, and will, convert many Roman Catholics in Limerick to faith in the Lord Jesus Christ as their all-sufficient Saviour. Again and again we have seen Roman Catholics led by the Spirit of God to place their whole reliance in Jesus and to forsake every other way. I am also persuaded that, through the Word spoken at the dispensary and the Scriptures circulated by Mr. Hare and the colporteurs, there are many secret believers in Christ who fear to confess their faith in Him.

In the summer of 1904 the Mission suffered a severe loss. Our good and fearless nurse, Miss D. Newton, was obliged to leave us, in order to take up duties at home. We were very sorry to lose her, and quite made up our minds that we could never find anyone to fill her place or do the work in the way she was able to do it. She loved the poor with her whole heart; her sympathy was given without measure. She visited largely, and was welcomed in homes where I could not venture. She ministered to the people in many ways. She was always brimful of cheerfulness; her hearty laugh, and her joy in witnessing for Jesus, as well as her attention to their needs, seemed to banish pain and care. She was as sunshine to the hearts of poor people; she won their affections, and many remember her with feelings of love and gratitude. Her influence and help during the most critical

period in the Mission was more that one could measure.

But the work had to go on, and believing it was God's work, we looked to Him in prayer to send us a nurse to take her place. We were not disappointed, for in Sept., 1904, in answer to our prayer, God sent Miss Millington to us. She had worked amongst the poor in Cork, where she was known as "Sister Millie." This name has clung to her and she is called by it at the Mission. She was delighted to take up this special Mission work, which many feared to touch. She is a native of the south of Ireland, and has an intimate knowledge of the character and the difficulties of Irish Roman Catholics. She has now been in charge of the dispensary and surgery for six years, and has proved herself in every way a success; she delights in the work, and has won the confidence of those attending the Mission, over whom she exerts a strong influence for truth and righteousness.

The average attendance at the dispensary each day is about forty—some mornings we have over sixty patients to attend to. They are first interested and entertained by Mr. Hare in the waiting-room; then, in turn, I have the privilege of dealing with them individually in my consulting-room; then "Sister Millie" takes charge of them, either dressing them in the surgery or making up their prescriptions in the dispensary, and as they leave, giving them a parting word of encouragement. They are followed to their own homes by our united prayers that God may bless the message they have heard and lead them to a lively faith in the Lord Jesus.

For the past six years during which we have worked together God has given us one heart and one mind in this Mission of ministering to the souls and bodies of all who come to us. We realise something at least of the great privilege we enjoy in being brought into touch with so many from day to day to whom the message is quite new. Their difficulties are great, and they need all our sympathy and prayers to help them to believe and live. It is interesting, and yet sad, to learn from one and another where their great confidence lies for their acceptance before God. A young woman with intense earnestness said to me one morning : “ My hopes are in the Holy Mother of God ; I am her child, and I look to her for everything.” A young man, far advanced in consumption, said to me : “ If I were dying to-day, I would send for the priest ; I would trust him to absolve me from my sins, and prepare my soul for God.” Another said : “ It is the Holy Mass that saves the soul ; when you hear Mass with a good intention, your soul is saved.” Another, a poor old man, said : “ Shure, we must all go through the fires of purgatory before we can see the face of God.” Another said : “ I trust the blessed Scapular, for as long as I wear that nothing can happen to my soul.” Many have said : “ I am doing the best I can to save my own soul, for if I don't save myself no one else can.” Such are a few answers I have received, but I have never yet received a straight answer from any Roman Catholic to the effect that he or she is a sinner saved by the Grace of God.

The work has been successful beyond the expectation of most of those who had a knowledge of the difficulties to be overcome. Things have wonderfully

changed since it was started. Slowly but surely the work has gained the confidence of the poor, and to-day, more than ever, the Mission is attended by large numbers of Roman Catholics who take a pleasure in listening to the message which we take such a pleasure in delivering. We are conscious of a great change in the minds of the people. There are, no doubt, many influences at work helping them to see things in a better light and to take broader views. They are becoming more independent in their minds, and are casting off the superstitious fear of the priest. We feel the responsibility of trying to give them the Word of God, and to reach them with the Gospel of His love, so that they may not drift into agnosticism and infidelity.

The year 1909 was the most encouraging year we have had in Limerick; the attendances—which numbered 6,220 in the previous year—reached 7,530, of which 6,006 were made by Roman Catholics. With this increased attendance the interest in the message seemed to grow, and we enjoyed great liberty and confidence in speaking. The results also have been more encouraging; again and again patients have testified that they have learned to trust in “Jesus only.”

Two young married men, with young families, have had the courage to come out boldly, and were *publicly received* into the Church of Ireland on December 15th, 1909, while five others (two men and three women) followed their example in December, 1910. As far as I can learn, this is the first time a Roman Catholic has had sufficient courage to take such a very bold and fearless step in Limerick. One

of these men and his family have been exposed to persecution, and every effort has been made by threats and bribes to induce them to return to the Church of Rome. The man was dismissed from his employment, but, fortunately, secured work in another firm ; priests and nuns have for days tried to persuade his wife to run away from him, and “save” her children. They have been stoned, called after, and boycotted, but through the Grace of God they stand to-day witnesses for truth and righteousness in Limerick, to the praise and glory of God. This man thus describes the scenes which took place after the visit of a priest to his house, in order to induce him to return to the Church of Rome :—

“On that night all in the place turned out and pelted the door with stones, and broke the windows. The next day my wife was followed out of the lane and pelted with mud and stones, although she had a child five months old in her arms, and she was obliged to have a policeman to take her home. We could not open the door, and the children could not go to school or for a message. That night they attacked the house again, shouting, pelting, and kicking. ‘Father’—— came and ordered our landlady to put us out of the house, as the devil was with us. She refused, and the priest got angry and said she should clear us out at once. There was no mercy for us, and we were waiting for our last moments when some police arrived. At this time someone was stripping the roof of the house. On Friday, I went with my wife to look for another house, and she could not return until I left my work at six o’clock. That night the same work was kept up. We had no glass in the windows, and the stones came in about the house. There was no use in summoning these parties,

as we could not get any witness, and we would have a hundred witnesses against us to swear they were not there at all."

Such is Roman "toleration" in Ireland, and one wonders what protection these people would get if the police were under the control of priest-ridden Romanists.

In closing this short history of the Limerick Medical Mission, I wish to thank with my whole heart all those dear friends everywhere who have supported the work in prayer to God. The work is God's, and we are all, whether directly or indirectly connected with it, co-workers together with Him. He has graciously answered the prayers of His children, and given us the victory, and "To Him be the Glory for ever." Amen.

APPEAL.

The expenses of the Limerick Medical Mission (including the salaries of the Doctor, Nurse, Scripture-reader, and Caretaker, the cost of Drugs, and other Medical and Surgical requisites, Rates, Taxes, Repairs, etc.), amount to about £700 per annum. The Committee of the Irish Church Missions very earnestly appeal for help towards meeting this expenditure to all who sympathise with the objects of the Mission, viz., “to preach the Kingdom of God, and to heal the sick” (*St. Luke ix, 2*).

Annual Subscriptions, even for small amounts, are particularly desired, and will be thankfully received and acknowledged by

THE SECRETARIES, I.C.M.,

11, BUCKINGHAM STREET,

STRAND, LONDON, W.C.

Cheques to be made payable to E. W. ALDEN, and crossed “Barclay & Co.”

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